

# THE EVOLUTION OF WOMAN

AN INQUIRY INTO THE DOGMA OF  
HER INFERIORITY TO MAN

BY

ELIZA BURT GAMBLE

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## PREFACE.

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**A**FTER a somewhat careful study of written history, and after an investigation extending over several years of all the accessible facts relative to extant tribes representing the various stages of human development, I had reached the conclusion, as early as the year 1882, that the female organization is in no wise inferior to that of the male. For some time, however, I was unable to find any detailed proof that could consistently be employed to substantiate the correctness of this hypothesis.

In the year 1885, with no special object in view other than a desire for information, I began a systematized investigation of the facts which at that time had been established by naturalists relative to the development of mankind from lower orders of life. It was not, however, until the year 1886, after a careful reading of *The Descent of Man*, by Mr. Darwin, that I first became impressed with the belief that the theory of evolution, as enunciated by scientists, furnishes much evidence going to show that the female among all the orders of life, man included, represents a higher stage of development than

the male. Although, at the time indicated, the belief that man has descended from lower orders in the scale of being had been accepted by the leading minds both in Europe and America, for reasons which have not been explained, scientists, generally, seemed inclined to ignore certain facts connected with this theory which tend to prove the superiority of the female organization.

Scarcely considering at the outset whether my task would eventually take the form of a magazine article, or whether it would be extended to the dimensions of a pamphlet, I set myself to work to show that some of the conclusions of the savants regarding the subject of sex-development are not in strict accord with their premises.

While writing the first part of this volume, and while reasoning on the facts established by scientists in connection with the observations which have been made in these later years relative to the growth of human society and the development of human institutions, it seemed clear to me that the history of life on the earth presents an unbroken chain of evidence going to prove the importance of the female; and, so struck was I by the manner in which the facts of science and those of history harmonize, that I decided to embrace within my work some of the results of my former research. I therefore set about the task of tracing, in a brief manner, the growth of the primary characters observed in the two diverging sex-columns, according to the facts and principles enunciated in the theory of natural development.

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When we bear in mind the past experiences of the human race, it is not perhaps surprising that, during an era of physical force and the predominance of the animal instincts in man, the doctrine of male superiority should have become firmly grounded ; neither is it remarkable that throughout an age of metaphysical speculation and theological dogmatism, and during the entire absence of exact knowledge concerning the subject, the male of the human species should have continued to regard himself as an infinitely superior creature, and as representing the highest development in nature. It has been, and to a certain extent still is, sufficient for the theologian and metaphysician that God made man first. Man, according to their speculations, is the real or direct object of the special creation, while woman is only an after-thought—a creature brought forth in response to the needs of man.

These are views which, in the mouths of early speculators, and perhaps in the mouths of theologians of the present time, need occasion little surprise ; but with the dawn of scientific investigation it might have been hoped that the prejudices resulting from lower conditions of human society would disappear, and that in their stead would be set forth not only facts, but deductions from facts, better suited to the dawn of an intellectual age. When, however, we turn to the most advanced scientific writers of the present century, we find that the prejudices which throughout thousands of years have been gathering strength are by no means eradicated, and any dis-

cussion of the sex question is still rare in which the effects of these prejudices may not be traced. Even Mr. Darwin, notwithstanding his great breadth of mental vision, and the important work which he accomplished in the direction of original inquiry, whenever he had occasion to touch on the mental capacities of women, or, more particularly, on the relative capacities of the sexes, manifested the same spirit which characterizes the efforts of an earlier age ; and, throughout his entire investigation of the human species, his ability to ignore certain facts which he himself adduced, and which all along the line of development tend to prove the superiority of the female organization, is truly remarkable.

We usually judge of a man's fitness to assume the rôle of an original investigator in any branch of human knowledge, by noting his powers of observation and generalization, and by observing his capacity to perceive connections between closely related facts ; also, by tracing the various processes by which he arrives at his conclusions. The ability, however, to collect facts, and the power to generalize and draw conclusions from them, avail little, when brought into direct opposition to deeply rooted prejudices.

The indications are strong that the time has at length arrived when the current opinions concerning sex capacity and endowment demand a revision, and when nothing short of scientific deductions, untainted by the prejudices and dogmatic assumptions of the past, will be accepted.

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As has been stated, the object of this volume is to set forth the principal data brought forward by naturalists bearing on the subject of the origin and development of the two lines of sexual demarcation, and, by means of the facts observed by explorers among peoples in the various stages of development, to trace, as far as possible, the effect of such differentiation upon the individual, and upon the subsequent growth of human society.

E. B. G.



# THE EVOLUTION OF WOMAN

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## PART I.

### THE THEORY OF EVOLUTION.

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#### CHAPTER I.

##### DEVELOPMENT OF THE ORGANISM.

IN order to understand the origin of sex and the subsequent growth of the two diverging lines of sexual demarcation, it first becomes necessary to summarize the theory of development as set forth by naturalists.

“The fundamental idea, which must necessarily lie at the bottom of all natural theories of development, is that of a *gradual development of all (even the most perfect) organisms* out of a single, or out of a very few, quite simple, and quite imperfect original beings, which came into existence, not by supernatural creation, but by *spontaneous generation*.”<sup>1</sup>

According to the theory of evolution as elaborated by scientists, the history of man begins with small animated particles, or Monera, which appeared in the primeval sea. These marine specks were albuminous compounds

<sup>1</sup> Haeckel, *History of Creation*, vol. i., p. 75.

of carbon, generated by the sun's heat, which made their appearance as soon as the mists which enveloped the world were sufficiently cleared away to permit the rays of the sun to penetrate them and reach the surface of the earth. Concerning the origin of the principle of life which these particles contained, or regarding the development of organic bodies from inorganic substances, the more timid among naturalists declare that in the present state of human knowledge it is impossible to know anything, while others of them, more bold, or more confident of the latent powers of the human intellect, after having elaborated a natural or mechanical explanation for the development of all organic forms, are not disposed to accept a supernatural theory for the beginning of life. For example, since organic structures represent the development of matter according to laws governing the chemical, molecular, and physical forces inherent in it, it is believed that the gulf separating organic and inorganic substances is not so difficult to span as has hitherto been supposed. Among those who hold this view may be ranked the celebrated naturalist, Ernst Haeckel.

Regarding the phenomena of life this writer observes :  
"We can demonstrate the *infinitely manifold and complicated physical and chemical properties of the albuminous bodies to be the real cause of organic or vital phenomena.*"<sup>1</sup>  
Indeed, in whatever manner the vital force within them originated, naturalists agree that from these particles have

<sup>1</sup> *History of Creation*, vol. i., p. 331.

been derived all the forms, both animal and vegetable, which have ever existed upon the earth.

As speculations concerning the origin of matter lie wholly without the domain of natural or scientific inquiry they form no part of the investigations of the naturalist. So far as is known, matter is eternal, and all that may be learned concerning it must be gleaned by observing the changes, chemical and molecular, through which it is manifested. By those who have observed the laws which govern the manifold changes in matter, the fact is declared that the various manifestations in form and substance constitute the only creation of which we may have any knowledge ; and, moreover, that the genesis of existence is going on as actively in our time as at any previous period in the history of matter. So far as human knowledge extends, no particle of matter has ever been created and none ever destroyed. This continuous process of transmutation of substance and change of form, in other words the phenomena designated Life, may have been in operation during all the past, and may continue forever.

That all life on the earth has been derived from one, or at most from a few original forms, is said to be proved by ontogeny, or the history of the germ, which in its development passes through a number of the forms which mark the ascending scale of life.

Through the study of comparative anatomy, the fact has been observed that the individuals composing the various orders of the great vertebrate series are all

moulded "on the same general plan"; that up to a certain stage in the development of the several germs—for instance those of the man, the ape, the horse, the dog, etc., they are not distinguishable the one from the other, and that it is only at a later stage of development that they take on the peculiarities belonging to their own special kind. The number and variety of forms which appear in the animal and vegetable world make it difficult to conceive of the idea that all have sprung from one, or at most from a few original types, yet the chain of evidence in support of this theory seems quite complete.

Natural Selection, by which it is demonstrated that organized matter must move forward simply through the chemical and physical forces inherent in it, furnishes a key to all the phenomena of life, both animal and vegetable, which have ever appeared on the earth. Natural Selection, we are told, depends for its operation on the interaction of two processes or agencies, namely, Inheritance and Adaptation. Through Inheritance germs receive from their parents a plastic form which, as all development is a function of external physical conditions, is itself nothing more than a "manifestation of the remains of antecedent physical impressions." This inherited form causes them to go forward in a predestined course, while through Adaptation there is a constant tendency to change that predestined form imposed upon them by their parents to one better suited to their changing physical conditions.

According to the theory of Natural Selection, organic structures vary to meet the requirements of changed conditions ; or, when existing circumstances are such that they are forced into new and unusual modes of life, they branch off into different directions ; thus new varieties are formed, or possibly new species. Such portions of a group, however, as remain sheltered from conditions unsuited to their present line of development, retain their ancient forms. This change of structure by which organisms or portions of organic bodies are modified so as to perform more complicated functions, or those better suited to their environment, is denominated differentiation ; hence the degree of differentiation attained by a structure determines the stage of development which it has reached.

But to return to our single-celled animal—the simplest form of life on the earth. Except that by the action of the surrounding forces its surface has become somewhat hardened, this little animal is the same throughout, in other words : it is homogeneous. The hardening of the outer portion constitutes the first process of differentiation, and therefore the first step in the order of progress.

Comparing the simplest form of life, the little carbon-sac found in the sea, with the germ from which animals and plants are derived, Haeckel says :

“ Originally every organic cell is only a single globule of mucus, like a Moneron, but differing from it in the fact that the homogeneous albuminous substance has separated itself into two different parts,

a firmer albuminous body, the cell-kernel (nucleus), and an external, softer albuminous body, the cell-substance or body (protoplasm)."<sup>1</sup>

From its body which, when at rest, is nearly spherical, it is almost constantly casting forth certain "finger-like processes" which are as quickly withdrawn, only to reappear on some other portion of its surface. The small particles of albuminous matter with which it comes in contact adhere to it, or are drawn into its semi-fluid body by displacement of the several albuminous particles of which it is composed, and are there digested, being "absorbed by simple diffusion." Its only activity consists in supplying itself with nourishment, and even during this process it is said to display a negative or passive quality rather than real action. The particles absorbed that are not assimilated, are expelled through the surface of the body in the same manner as they are taken into it.

At first, we are told, our animal is only a simple cell, in fact that it is not a perfect cell, for as yet the cell-kernel or nucleus has not been separated from the cell-substance or protoplasm. When its limit of size has been reached it multiplies by self-division, or by simply breaking into parts, each part performing the same functions of nutrition and propagation as its predecessor. Later, however, when a parent cell bursts, the newly developed cells no longer separate from it, but, by cohering to it and to each other, form a cluster of nucleated cells, while around this aggregation of units is

<sup>1</sup> *History of Creation*, vol. i., p. 187.



formed a wall. Still its food is absorbed. Subsequently, however, a mouth and prehensile organs for seizing its food are developed, and the divisions between the cells are converted into channels or pipes through which nourishment is conveyed to every part of the body. In process of time, limbs for locomotion appear, together with bones for levers, and muscles for moving them. Finally, a brain and a heart are evolved, and although at first the heart appears as only a simple pulsating vessel, in process of time this animal finds itself the possessor of a perfect system of digestion, circulation, and excretion, by which food, after having been changed into blood and aërated or purified by processes carried on in the system, is pumped to every part of the body. With the formation of different chemical combinations, and the development, through increasing specialization, of the various kinds of tissues, and finally of the various organs, that intimate relationship observed between the parts in homogeneous and less differentiated structures no longer exists; hence, in process of time, in response to the demand for communication between the various organs, numberless threads or fibres begin to stretch themselves through the muscles, and, collecting in knots or centres in the brain and spine, establish instantaneous communication between the different parts, and convey sensation and feeling throughout the entire organization.

A division of labor has now been established, and each organ, being in working order and fashioned for its own special use, performs its separate functions inde-

pendently, although its activity is co-ordinated with that of all other organs in the structure.

Thus far in the history of life on the earth sex has not been developed, or, more correctly stated, as the two sexes have not been separated, our animal is still androgynous or hermaphrodite—the reproductive functions being confined in one and the same individual. Within this little primeval animal, the progenitor of the human race, lay not only all the possibilities which have thus far been realized by mankind, but within it were embodied also the “promise and potency” of all that progress which is yet to come, and of which man himself, in his present undeveloped state, may have only a dim foreshadowing.

From the time of the appearance of life on the earth to that of the separation of the sexes, myriads of centuries may have intervened. Only when through a division of labor these elements became detached, and the special functions of each were confided to two distinct and separate individuals, did the independent history of the female and male sexes begin.

No fact is more patent, at the present time, than that sex constitutes the underlying principle throughout nature. Although it may not be said of the simplest forms of life that sexual difference has been established, yet we are assured that among the ciliated infusorians “male and female nuclear elements have been distinguished.” This primitive condition, however, is supposed to be rather a state antecedent to sex than a union

of sexes in one organism. Among all the higher orders of life, whether animal or vegetable, the sex elements, female and male, are recognized as the two great factors in creation.

As, among all the animals in which there has been a separation of the sexes, there has been established a division of labor, the consequent specialization of organs, and the differentiation of parts, form the true line of demarcation in the march of the two diverging columns. Doubtless in the future, when our knowledge of the history of life on the earth has become more extended, it will be found that it is only by tracing the processes of differentiation throughout the two entire lines of development, that we may hope to unravel all the mysteries bound up in the problem of sex, or to understand the fundamental differences in character and constitution caused by this early division of labor.

## CHAPTER II.

### THE ORIGIN OF SEXUAL DIFFERENCES.

WE have observed that, according to naturalists, the earliest forms of life which appeared on the earth were androgynous or hermaphrodite,—in other words, that the two elements necessary for reproduction were originally confined within one and the same individual, within which were carried on all the functions of reproduction. Later, however, a division of labor arose, and these two original functions became detached, after which time the reproductive processes were carried on only through the commingling of elements prepared by, or developed within, two separate and distinct individuals.

As the belief is entertained by our guides in this matter that greater differentiation, or specialization of parts, denotes higher organization, it is believed that the division of labor by which the germ is prepared by one individual and the sperm by another individual, as is the case at the present time with all the higher orders of life, constitutes an important step in the line of progress. Here this line of argument, as it is generally treated, ceases, and, until very recent times, concerning the

course of development followed by each sex little has been heard. This silence on a subject of such vital importance to the student of biology is not perhaps difficult to understand; the conclusion, however, is unavoidable that the individual which must nourish and protect the germ, and by processes carried on within her own body provide nourishment for the young during its pre-natal existence, and sometimes for years after birth, must have the more highly specialized organization, and must, therefore, represent the higher stage of development. Indeed, it is admitted by the scientists that the advance from the egg-layers to the milk-givers indicates one of the most important steps in the entire line of development; and yet the peculiar specialization of structure necessary for its accomplishment was for the most part carried on within the female organization.

Concerning the origin of sex in the individual organism little seems to be known; as a result, however, of observations on the development of the reproductive organs in the higher vertebrates, and especially in birds, it is believed that there exists a "strict parallelism between the individual and the racial history,"—that the three main stages in the development of the chick, viz., (1) germiparity, (2) hermaphroditism and (3) differentiated unisexuality, correspond to the three great steps of historic evolution.

By a careful investigation of the facts connected with the development of unisexual forms, we are enabled to discover the early beginnings of the characteristics

which distinguish the two sexes throughout their entire course. We are told that with animals which have their sexes separate, in addition to strictly sexual differences

“the male possesses certain organs of sense or locomotion, of which the female is quite destitute, or has them more highly developed, in order that he may readily find or reach her ; or, again, the male has special organs of prehension for holding her securely. These latter organs, of infinitely diversified kinds, graduate into those which are commonly ranked as primary.”<sup>1</sup>

The female, on the other hand, in addition to those sexual characters which are strictly primary, has “organs for the nourishment or protection of her young, such as the mammary glands of mammals, and the abdominal sacks of the marsupials.” In addition to these she is frequently provided with organs for the defence of the community ; for instance, “the females of most bees are provided with a special apparatus for collecting and carrying pollen, and their ovipositor is modified into a sting for the defence of the larvæ and the community.” We are assured by Mr. Darwin that many similar cases could be given.<sup>2</sup>

Here, then, with almost the first or primary step toward sexual differentiation, may be observed the establishment of that peculiar bias which upon investigation will be seen to extend all along the two lines of sexual demarcation, and which (to anticipate the conclusions of our argument), as soon as mankind is reached, appears in the male as extreme egoism or self-

<sup>1</sup> Darwin, *The Descent of Man*, p. 207.

<sup>2</sup> *Ibid.*, p. 208.

ishness, and in the female as altruism or care for other individuals outside of self.

We are told, however, that it is not alone to the reproductive organs and their functions that we are to look for the chief differences in the constitution and character of the sexes. Neither is it entirely to Natural Selection that we are to go to seek for the causes which underlie the specialization peculiar to the two diverging lines of sexual demarcation; in addition to primary sexual divergences, there are also "secondary sexual characters" which are of great importance to their possessor. Indeed, from the prominence given to Sexual Selection by Mr. Darwin, it would seem that it played a part in the development of males quite equal to that of Natural Selection itself.

Now the difference between Natural Selection and Sexual Selection is that, whereas, in the former, characters are developed and preserved which are of use to the individual in overcoming the unfavorable conditions of environment, by the latter, only those characters are acquired and preserved which assist the individual in overcoming the obstacles to reproduction; or, to use Mr. Darwin's own language:

Sexual Selection "depends on the advantage which certain individuals have over others of the same sex and species solely in respect of reproduction." Where "the males have acquired their present structure, not from being better fitted to survive in the struggle for existence, but from having gained an advantage over other males, and from having transmitted this advantage to their male offspring alone, sexual selection must here have come into action. . . . A slight degree of variability leading to some

advantage, however slight, in reiterated deadly contests would suffice for the work of sexual selection ; and it is certain that secondary sexual characters are eminently variable. Just as man can give beauty, according to his standard of taste, to his male poultry, or more strictly can modify the beauty originally acquired by the parent species, can give to the Sebright bantam a new and elegant plumage, an erect and peculiar carriage—so it appears that female birds in a state of nature, have, by a long selection of the more attractive males, added to their beauty or other attractive qualities.”<sup>1</sup>

Thus, according to Mr. Darwin, it is through a long selection by females of the more attractive males that the present structure of the latter has been acquired. If, in a short time, a man can give elegant carriage and beauty to his bantams, according to his standard of beauty, he can see no reason to doubt that female birds, by selecting during thousands of generations the most melodious or beautiful males, according to their standard of beauty, might produce a marked effect. He says :

“ To sum up on the means through which, as far as we can judge, sexual selection has led to the development of secondary sexual characters. It has been shewn that the largest number of vigorous offspring will be reared from the pairing of the strongest and best-armed males, victorious in contests over other males, with the most vigorous and best-nourished females, which are first to breed in the spring. If such females select the more attractive, and at the same time vigorous males, they will rear a larger number of offspring than the retarded females, which must pair with the less vigorous and less attractive males. . . . The advantage thus gained by the more vigorous pairs in rearing a larger number of offspring, has apparently sufficed to render sexual selection efficient.”<sup>2</sup>

Although the belief is common among naturalists that the appearance of secondary sexual characters belong-

<sup>1</sup> *The Descent of Man*, pp. 209-211.

<sup>2</sup> *Ibid.*, p. 220.



ing to males is greatly influenced by female choice, a majority of writers upon this subject are not in sympathy with Mr. Darwin's theory concerning the origin of these variations. In other words, it is believed by them that Sexual Selection "may account for the perfecting, but not for the origin, of these characters."

It is useless, however, to rehearse the opinions of the various writers who have dealt with this subject. It is perhaps sufficient to state that the great beauty of males has usually been accepted as evidence of their superiority over the females.

In his chapter, "The Male generally more Modified than the Female," Mr. Darwin remarks: "Appearances would indicate that not the male which is most attractive to the female is chosen, but the one which is least distasteful." He says that the aversion of female birds for certain males renders the season of courtship one of great anxiety and discomfiture, not only to many of the more poorly endowed aspirants, but to those also which are more magnificently attired,—that the pairing ground becomes a field of battle, upon which, while parading their charms to the best advantage, is sacrificed much of the gorgeous plumage of the contestants. On the wooing ground are displayed for the admiration and approval of the females, all the physical attractions of the males, as well as the mental characters correlated with them, namely, courage, and pugnacity or perseverance. According to Mr. Darwin, with the exception of vanity, no other quality is in any considerable degree manifested

by male birds, but to such an extent has love of display been developed in many of them, notably the pea-fowl, that, "in the absence of females of his own species, he will show off his finery before poultry and even pigs." We are assured that the higher we ascend in the animal kingdom the more frequent and more violent become two desires in the male—"the desire of appearing beautiful, and that of driving away rivals." According to Mr. Darwin's theory of development, because of the indifference of the female among the lower orders of life to the processes of courtship, it has been necessary for the male to expend much energy or vital force in searching for her—in contending with his rivals for possession of her person, and in performing various acts to please her and secure her favors. While excessive eagerness in courtship is the one all-absorbing character of male fishes, birds, and mammals, we are assured that with the females pairing is not only a matter of indifference, but that courtship is actually distasteful to them, and, therefore, that the former must resort to the various means referred to in order to induce the latter to submit to their advances.

We are informed that the female is sometimes charmed through the power of song; that at other times she is captivated by the diversified means which have been acquired by male insects and birds for producing various sounds resembling those proceeding from certain kinds of musical instruments; and not unfrequently she is won by means of antics or love dances performed on the

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ground or in the air. On the pairing-ground, combs, wattles, elongated plumes, top-knots, and fancy colored feathers are paraded for the admiration and approval of the females. Led by the all-absorbing instinct of desire,

"The males display their charms with elaborate care and to the best effect; and this is done in the presence of the females. . . . To suppose that the females do not appreciate the beauty of the males, is to admit that their splendid decorations, and all their pomp, and display, are useless; and this is incredible."<sup>1</sup>

Top-knots, gaudy feathers, elongated plumes among birds, huge tusks, horns, etc., among mammals, the mane of the lion, and the beard of man, may be noticed among the many characters which have been acquired through Sexual Selection.

Although the immense teeth, tusks, horns, and various other weapons or appendages which ornament the males of many species of mammals, have all been developed through Sexual Selection for contending with their rivals for the favors of the females, we are assured that the "most pugnacious and best armed males seldom depend for success on their ability to drive away or kill their rivals," but that their special aim is to "charm the female." Mr. Darwin quotes from a "good observer," who believes that the battles of male birds "are all a sham, performed to show themselves to the greatest advantage before the admiring females who assemble around."<sup>2</sup>

In *The Descent of Man* is quoted the following from

<sup>1</sup> *The Descent of Man*, p. 496.

<sup>2</sup> *Ibid.*, p: 367.

Mr. Belt, who, after describing the beauty of the *Florisuga mellivora*, says :

"I have seen the female sitting on a branch, and two males displaying their charms in front of her. One would shoot up like a rocket, then suddenly expanding the snow-white tail, like an inverted parachute, slowly descend in front of her, turning round gradually to shew off back and front. . . . The expanded white tail covered more space than all the rest of the bird, and was evidently the grand feature in the performance. Whilst one male was descending, the other would shoot up and come slowly down expanded. The entertainment would end in a fight between the two performers; but whether the most beautiful or the most pugnacious was the accepted suitor, I know not."<sup>1</sup>

Audubon, who spent a long life in observing birds, has no doubt that the female deliberately chooses her mate. Of the woodpecker he says the hen is followed by half a dozen suitors, who continue performing strange antics "until a marked preference is shown for one." Of the red-winged starling it is said that she is pursued by several males "until, becoming fatigued, she alights, receives their addresses, and soon makes a choice."<sup>2</sup> Mr. Darwin quotes further from Audubon, who says that among the Virginia goat-suckers, no sooner has the female "made her choice than her approved gives chase to all intruders, and drives them beyond his dominions."

It is said that among mammals the male depends almost entirely upon his strength and courage to "charm the female." With reference to the struggles between animals for the possession of the female, Mr. Darwin says : "This fact is so notorious that it would be super-

<sup>1</sup> *The Descent of Man*, p. 443.

<sup>2</sup> *Ibid.*, p. 416.

fluuous to give instances. Hence the females have the opportunity of selecting one out of several males, on the supposition that their mental capacity suffices for the exertion of a choice."<sup>1</sup>

We are assured that among nearly all the lower orders of life the female exhibits a marked preference for certain individuals, and that an equal degree of repugnance is manifested towards others, but that the male, whose predominant character is desire, "is ready to pair with any female." On this subject Mr. Darwin remarks: "The general impression seems to be that the male accepts any female." He says that it frequently occurs while two males are fighting together to win the favors of a female, she goes away with a third for whom she has a preference. Mr. Darwin quotes from Capt. Bryant, who says of a certain species of seals: "Many of the females on their arrival at the island where they breed, appear desirous of returning to some particular male, and frequently climb the outlying rocks to overlook the rookeries, calling out and listening as if for a familiar voice. Then changing to another place they do the same again."<sup>2</sup>

Little seems to be known of the courtship of animals in a state of nature. Among domesticated species, however, many observations have been made by breeders going to prove that the female exerts a choice in pairing. Concerning dogs, Mr. Darwin quotes from Mr. Mayhew, who says: "The females are able to bestow

<sup>1</sup> *The Descent of Man*, p. 212.

<sup>2</sup> *Ibid.*, p. 523.

their affections; and tender recollections are as potent over them as they are known to be in other cases where higher animals are concerned." Of the affection of female dogs for certain males the same writer says it "becomes of more than romantic endurance," that they manifest a "devotion which no time can afterwards subdue."

On concluding his chapter on choice in pairing among quadrupeds Mr. Darwin remarks: "It is improbable that the unions of quadrupeds in a state of nature should be left to mere chance. It is much more probable that the females are allured or excited by particular males, who possess certain characters in a higher degree than other males."<sup>1</sup>

As the female among birds selects her partner, he thinks it would be a strange anomaly if among quadrupeds which stand higher in the scale and have higher mental powers, she did not also exert a choice.<sup>2</sup>

Because of the indifference of the female to the atten-

<sup>1</sup> *The Descent of Man*, p. 525.

<sup>2</sup> It should be noted, in passing, that, according to this reasoning, the female of the human species would also be likely to exercise her will power in the selection of a mate. Evidences are indeed at hand going to prove that until a comparatively recent time in the history of the human race women controlled the sexual relation. As will be shown in Part II., during the primitive ages of human existence the position of woman was much higher than was that occupied by man. During the earlier ages, and under more natural conditions, women selected their mates, and among the human species, as among the lower orders, it became necessary for the male to please the female if he would win her favors; hence, through Sexual Selection, it is believed, was acquired the greater size of men.

tions of the male, in order to carry on the processes of reproduction it was necessary among the lower orders that the male become eager in his pursuit of her, and as a result of this eagerness excessive passion was developed in him. As the most eager would be the most successful in propagating, they would leave the greatest number of offspring to inherit their characters—namely, in males, passion and pugnacity correlated with the physical qualities acquired through Sexual Selection.

On the subject of the acquirement of secondary sexual characters, Mr. Darwin says: "The great eagerness of the males has thus indirectly led to their much more frequently developing secondary sexual characters." Indeed, by all naturalists, the fact is recognized that the appearance of these characters is closely connected with the reproductive function.

Regarding the power of the female to appreciate the beauty of the males, Mr. Darwin says: "No doubt this implies powers of discrimination and taste on the part of the female which will at first appear extremely improbable; but by the facts to be adduced hereafter, I hope to be able to shew that the females actually have these powers."<sup>1</sup>

In commenting on the fact that the female Argus pheasant appreciates the exquisite shading of the ball-and-socket ornaments, and the elegant patterns on the wing-feathers of the male, Mr. Darwin writes:

<sup>1</sup> *The Descent of Man*, p. 211.

“He who thinks that the male was created as he now exists, must admit that the great plumes which prevent the wings from being used for flight, and which are displayed at courtship and at no other time, in a manner quite peculiar to this species, were given to him as ornaments. If so he must likewise admit that the female was created and endowed with the capacity for appreciating such ornaments. Every one who admits the principle of evolution, and yet feels great difficulty in believing that female mammals, birds, reptiles, and fish could have acquired the high taste implied by the beauty of the males, and which generally coincides with our own standard, should reflect that the nerve cells of the brain in the highest as in the lowest members of the vertebrate series are derived from those of the common progenitor of this great kingdom.”

In referring to the remarkable patterns displayed on the male Argus pheasant, designs which have been developed through Sexual Selection, Mr. Darwin says :

“Many will declare that it is utterly incredible that a female bird should be able to appreciate fine shading and exquisite patterns. It is undoubtedly a marvellous fact that she should possess this almost human degree of taste. He who thinks that he can safely gauge the discrimination and taste of the lower animals may deny that the female Argus pheasant can appreciate such refined beauty ; but he will then be compelled to admit that the extraordinary attitudes assumed by the male during the act of courtship, by which the wonderful beauty of his plumage is fully displayed, are purposeless ; and this is a conclusion which I, for one, will never admit.”<sup>1</sup>

Here, then, in the female bird we see developed in a remarkable degree the power of discrimination, the exercise of taste, a sense of beauty, and the ability to choose, qualities which the facts brought forward by the scientists show conclusively to have been acquired by the female and by her transmitted to her offspring. Regarding males, outside the instinct for self-preservation,

<sup>1</sup> *The Descent of Man*, p. 400.



which, by the way, is often overshadowed by their great sexual eagerness, no distinguishing characters have been acquired and transmitted, other than those which have been the result of passion, namely, pugnacity and perseverance. This excessive eagerness which prompts them to parade their charms whenever such display is likely to aid them in the gratification of their desires is developed only in the male line.

According to the law of heredity, those modifications of the male which have been the result of Sexual Selection appear only in the sex in which they originated. It will be well for us to remember that according to Mr. Darwin's theory of pangenesis, sexes do not differ much in constitution before the power of reproduction is gained, but that after this time the undeveloped atoms or "gemmules which are cast off from each varying part in the one sex would be much more likely to possess the proper affinities for uniting with the tissues of the same sex, and thus becoming developed, than with those of the opposite sex."<sup>1</sup>

We are given to understand that secondary sexual characters are extremely variable, also that variability denotes low organization; in other words, secondary sexual characters indicate that the various organs of the structure have not become specialized for the performance of their legitimate functions. Highly specialized forms are not variable.

To sum up the argument thus far, it is seen that

<sup>1</sup> *The Descent of Man*, p. 232.

through the separation of the sexes, and the consequent division of labor, there have been established two diverging lines of heredity, or at least of development. While the male pheasant has been inheriting from his male progenitors fantastic ball-and-socket ornaments, and huge wings which are utterly useless for their legitimate purpose, the female, in the meantime, has been receiving as her inheritance only those peculiarities of structure which tend toward uninterrupted development. Within her have been stored or conserved all the gain which has been effected through Natural Selection, and as a result of greater specialization of parts, there have been developed certain peculiarities in her brain nerve-cells, by which she is enabled to exercise functions requiring a considerable degree of intelligence.

Although this power of choice, which we are given to understand is exercised by the female throughout the various departments of the vertebrate kingdom (evidences of it having been observed among creatures even as low in the organic scale as fishes), implies a degree of intelligence far in advance of that manifested by males, it is admitted that the qualities which bespeak this superiority, namely, the power to exercise taste and discrimination, constitute a "law almost as general as the eagerness of the male."<sup>1</sup>

We are assured by Mr. Darwin that in the economy of nature those ornaments of the male Argus pheasant which serve no other purpose than to please the female

<sup>1</sup> *The Descent of Man*, p. 222.

and secure her favors, and which have been acquired at great expense of vital force, are of the "highest importance to him," and that his success in captivating the female "has more than compensated him for his greatly impeded power of flight and his lessened capacity for running." Yet it is plain that his compensation for this immense expenditure of vital force has not lain in the direction of higher specialization, but that while by the acquirement of these characters the processes of reproduction have doubtless been aided, the injury to the male constitution has been deep and lasting.

Upon this subject Mr. Darwin himself says: "The development, however, of certain structures—of the horns, for instance, in certain stags—has been carried to a wonderful extreme; and in some cases to an extreme which, as far as the general conditions of life are concerned, must be slightly injurious to the male."<sup>1</sup>

He thinks, however, that "Natural Selection will determine that such characters shall not be acquired by the victorious males if they would be highly injurious, either by expending too much of their vital powers or by exposing them to any great danger." In other words, according to Mr. Darwin, as these characters enable them to leave a more numerous progeny, their advantages are in the long run greater than those derived from more perfect adaptation to their conditions of life. It is plain, however, that this advantage, although it enables them to gratify their desires, and at the same time

<sup>1</sup> *The Descent of Man*, p. 227.

to perpetuate their species, does not imply higher development for the male organization.

We have been assured by our guides in these matters that in the processes of evolution there is no continuous or unbroken chain of progress; in other words, that growth or change does not necessarily imply development, but, on the contrary, only as a structure becomes better fitted for its conditions, and only as its organs become more highly specialized for the performance of all the duties involved in its environment, may it be said to be in the line of progress. If this be true, particular attention should be directed to the fact that as secondary sexual characters do not assist their possessor in overcoming the unfavorable conditions of his environment, they are not within the line of true development, but, on the contrary, as their growth requires a great expenditure of vital force, and, as is the case among birds, they often hinder the free use of the legs in running and walking, and entirely destroy the use of the wings for flight, they must be detrimental to the entire structure. For the reason that females have managed to do without them, the plea that the great tusks, horns, teeth, etc., of mammals have been acquired for self-defence, is scarcely tenable.

On the subject of the relative expenditure of vital force in the two lines of sexual demarcation, Mr. Darwin remarks :

“ The female has to expend much organic matter in the formation of her ova, whereas the male expends much force in fierce contests

with his rivals, in wandering about in search of the female, in exerting his voice, pouring out odoriferous secretions, etc. . . . In mankind, and even as low down in the organic scale as in the Lepidoptera, the temperature of the body is higher in the male than in the female, accompanied in the case of man by a slower pulse."

Yet he concludes : "On the whole the expenditure of matter and force by the two sexes is probably nearly equal, though effected in very different ways and at different rates."<sup>1</sup>

However, as has been observed, the force expended by the male in fierce contests with his rivals, in wandering about in search of the female, and in his exertions to please her when found, does not constitute the only outlay of vitality to which he is subjected ; but in addition to all this, there still remains to be considered that force which has been expended in the acquirement of characters, which, so far as his own development is concerned, are useless and worse than useless ; namely, in birds, combs, wattles, elongated plumes, great wings, etc., and in mammals great horns, tusks, and teeth—appendages which lie outside the line of true development, and, as we have seen, are of no avail except to aid in the processes of reproduction and to assist him in the gratification of his desires ; in fact, as these excrescences hinder him in the performance of the ordinary functions of life, they may be regarded in the light of actual hindrances to higher development.

<sup>1</sup> *The Descent of Man*, p. 224.

### CHAPTER III.

#### THE FEMALE SUPERIOR TO THE MALE.

WE have observed that through the great sexual ardor developed at puberty within the male of the lower species, numberless variations of structure have been acquired, characters which, as they are the result of undeveloped atoms cast off from the varying parts in his progenitors, denote low organization. We have seen also that these characters require for their growth an immense amount of vital force, which, had the development of the male been normal, would have been expended in perfecting the organization, or would have been utilized in fitting it to overcome the adverse conditions of his environment. Secondary sexual characters, being so far as males are concerned, wholly the result of eagerness in courtship, cannot appear before the time for reproduction arrives, and as it is a law of heredity that peculiarities of structure which are developed late in life, when transmitted to offspring, appear only in the sex in which they originated, these variations of structure are confined to males.

According to Mr. Darwin's theory little difference exists between the sexes until the age for reproduction

arrives ; it is at this particular time, the time when the secondary sexual characters begin to assert themselves, that the preponderating superiority of the male is observed.

Although, according to this writer, variability denotes low organization, and shows that the various organs of the body have not become specialized to perform their legitimate functions, it is owing to pugnacity, or perseverance and courage, characters correlated with and dependent upon these varying parts, that the male has ultimately become superior to the female. As these qualities, which we are given to understand are the special inheritance of males, have been of such great importance in determining men's capacities and powers, too much care and pains cannot be expended in analyzing them and in endeavoring to gain a clear understanding of their origin.

Sexual Selection, we are told, resembles artificial selection, save that the female takes the place of the human breeder. In other words, she represents the intelligent factor or cause in the operations involved. If this be true, if it is through her will, or through some agency or tendency latent in her constitution that Sexual Selection comes into play, then she is the primary cause of the very characters through which man's superiority over woman has been gained. As a stream may not rise higher than its source, or as the creature may not surpass its creator in excellence, it is difficult to understand the processes by which man, through Sexual Selection, has become superior to woman.

"He who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but has indirectly influenced the progressive development of various bodily structures and certain mental qualities. Courage, pugnacity, perseverance, strength and size of body, weapons of all kinds, musical organs, both vocal and instrumental, bright colors and ornamental appendages have all been indirectly gained by the one sex or the other, through the exertion of choice, the influence of love and jealousy, and the appreciation of the beautiful in sound, colour or form; and these powers of the mind manifestly depend on the development of the brain."<sup>1</sup>

While the female has been performing the higher functions in the processes of reproduction, through her force of will, or through her power of choice, she has also been the directing and controlling agency in the development of those characters in the male through which, when the human species was reached, he was enabled to attain a limited degree of progress.

Since the origin of secondary sexual characters is so clearly manifest, perhaps it will be well for us at this point to examine also their actual significance, that we may be enabled to note the foundation upon which the dogma of male superiority rests.

Although the gay coloring of male birds and fishes has usually been regarded as an indication of their superiority over their somber-colored mates, later investigations are proving that these pigments represent simply unspecialized material, and an effort of the system to cast out the waste products which have accumulated as a result of excessive ardor in courtship. The same is true of combs,

<sup>1</sup> *The Descent of Man*, p. 617.



wattles, and other skin excrescences ; they show a feverish condition of the skin in the over-excited males, whose temperature is usually much higher than is that of females. We are assured that the skin eruptions of male fishes at the spawning season "seem more pathological than decorative."<sup>1</sup> In the processes of reproduction, the undeveloped atoms given off from each varying part are reproduced only in the male line.

The beautiful coloring of male birds and fishes, and the various appendages acquired by males throughout the various orders below man, and which, so far as they themselves are concerned, serve no other useful purpose than to aid them in securing the favors of the females, have by the latter been turned to account in the processes of reproduction. The female made the male beautiful that she might endure his caressess.

From the facts elaborated by our guides in this matter, it would seem that the female is the primary unit of creation, and that the male functions are simply supplemental or complementary. Parthenogenesis among many of the lower forms of life would seem to favor this view. We are given to understand that under conditions favoring katabolism, the males among rotifera wear themselves out, under which conditions the females become katabolic enough to do without them.

"Among the common rotifera, the males are almost always very different from the females, and much smaller. Sometimes they seem to have dwindled out of existence altogether, for only the females are

<sup>1</sup> Geddes and Thomson, *The Evolution of Sex*, p. 24.

known. In other cases, though present, they entirely fail to accomplish their proper function of fertilization, and, as parthenogenesis obtains, are not only minute, but useless."<sup>1</sup>

So long as food is plentiful, the females continue to raise parthenogenetic offspring, but with the advent of hard times, when food is scarce or of a poor quality, the parthenogenetic series is interrupted by the appearance of males. Although, unaided by the male, the female of certain species is able to reproduce, he has never been able to propagate without her co-operation.

Concerning the conditions which underlie the production of females and males we have the following from *The Evolution of Sex* by Geddes and Thomson :

"Such conditions as deficient or abnormal food, high temperature, deficient light, moisture, and the like, are obviously such as would tend to induce a preponderance of waste over repair,—a *katabolic* habit of body,—and these conditions tend to result in the production of *males*. Similarly, the opposed set of factors, such as abundant and rich nutrition, abundant light and moisture, favor constructive processes, *i.e.*, make for an *anabolic* habit, and these conditions result in the production of *females*."<sup>2</sup>

Among the lower orders of animal life—notably insects, we are assured that an excess of females denotes an excess of formative force, and that an excess of males indicates a deficiency on the part of the parents. In the case of bees, the queen, which is the highest development, is produced only under the highest circumstances of nutrition, while the birth of the drone, which is the lowest result of propagation, is preceded by extremely low conditions.

<sup>1</sup> *The Evolution of Sex*, p. 20.

<sup>2</sup> p. 50.

The working bee which, being an imperfect female, may not be impregnated, will, however, give birth to parthenogenetic offspring, such offspring always being male. In the case of aphides, the sex depends on the conditions of nutrition. During the summer months while food is plentiful and nutritious, females are parthenogenetically produced, but with the return of autumn and the attendant scarcity of food, together with the low temperature, only males are brought forth. It is observed that in seasons in which food is abundant, cladocera and aphides lose the power to copulate; they nevertheless multiply parthenogenetically at a marvellous rate of increase, "giving birth to generation after generation of parthenogenetic females, so long as the environment remains favorable, but giving birth, as soon as the conditions of life become less favorable, to males and to females which require fertilization."<sup>1</sup> We are assured also that if caterpillars are shut up and starved before entering the chrysalis stage, the butterflies which make their appearance are males, while the highly nourished caterpillars are sure to come out females. In the case of moths innutritious food produces only males.

Experiments show that when tadpoles are left to themselves the average number of females is about fifty-seven in the hundred, but that under favorable conditions the percentage of females is greatly increased. The following is the result of one series of observations by Yung. In the first brood, by feeding one set with beef, the per-

<sup>1</sup> Prof. W. K. Brooks, *Pop. Science Monthly*, vol. xxvi., p. 327.

centage of females was raised from fifty-four to seventy-eight; in the second, with fish, the percentage rose from sixty-one to eighty-one, while in the third set, when the nutritious flesh of frogs was supplied, only eight males were produced to ninety-two females.<sup>1</sup>

It is stated that although scarcity of food is an important factor in determining the appearance of males, temperature also plays an important part in their production. Kurg having found a few males in mid-summer in pools which were nearly dried up, was induced to attempt their artificial production. We are told that he was so successful that "he obtained the males of forty species, in all of which the males had previously been unknown." He proved that "any unfavorable change in the water causes the production of males, which appear as it dries up, as its chemical constitution changes, when it acquires an unfavorable temperature, or, in general, when there is a decrease in prosperity." From which observations, and many others quoted from Düring, Professor Brooks concludes that "among animals and plants, as well as in mankind, a favorable environment causes an excess of female births, and an unfavorable environment an excess of male births."<sup>2</sup> According to Rolph, also, the percentage of females increases with the increase of favorable conditions of temperature and food.

Among insects, the males appear first, thus showing

<sup>1</sup> Geddes and Thomson, *The Evolution of Sex*, p. 42.

<sup>2</sup> *Popular Science Monthly*, vol. xxvi., p. 328.

that less time is required to develop them from the larval state. Of this Mr. Darwin says: "Throughout the great class of insects the males almost always are the first to emerge from the pupal state, so that they generally abound for a time before any females can be seen."

Recent observations show that among the human species nutrition plays a significant part in determining sex. Statistics prove that in towns and in well-to-do families there is a preponderance of girls, while in the country, and among the poor, more boys are born; also, that immediately following epidemics, wars, and famines, there is an excess of male births. On examination, it was found that in Saxony "the ratio of boy-births rose and fell with the price of food, and that the variation was most marked in the country."<sup>2</sup>

That the female represents a higher development than the male is proved throughout all the various departments of nature. Among plants, staminate flowers open before pistillate, and are much more abundant, and less differentiated from the leaves, showing that they are less developed, and that slighter effort, a less expenditure of force, is necessary to form the male than the female. A male flower represents an intermediate stage between a leaf and a perfect, or we might say, a female flower, and the germ which produces the male would, in a higher stage, produce the female.<sup>3</sup> In reference to the

<sup>1</sup> *The Descent of Man*, p. 212.

<sup>2</sup> W. K. Brooks, *Popular Science Monthly*, vol. xxvi., p. 326.

<sup>3</sup> Thomas Meehan, *Native Flowers and Ferns*, vol. i., p. 47.

subject of the relative positions of the female and male flowers in the Sedges, Mr. Meehan observes :

“In some cases the spike of the male flowers terminates the scape ; in others the male flowers occupy the lower place ; in others, again they have various places on the same spike. It will be generally noted that this is associated together with lines of nutrition,—those evidently favored by comparative abundance sustaining the female flowers.”

To this Mr. Meehan adds : “And this is indeed a natural consequence, for, as vitality exists so much longer in the female than the male flowers, which generally die when the pollen has matured, it is essential that they should have every advantage in this respect.”<sup>1</sup>

The most perfect and vigorous specimens of cuniferous trees are of the female kind. We are told that in its highest and most luxurious stage the larch bears only female blossoms, but that so soon as its vigor is lost male flowers appear, after which death soon ensues.

In the *Evolution of Sex*, by Geddes and Thomson, is the following :

“In phraseology, which will presently become more intelligible and concrete, the males live at a loss, are more *katabolic*,—disruptive changes tending to preponderate in the sum of changes in their living matter or protoplasm. The females, on the other hand, live at a profit, are more *anabolic*,—constructive processes predominating in their life, whence indeed the capacity of bearing offspring.”<sup>2</sup>

Among the lower orders of animals, there appears an excess of males, and among the higher forms of life, man included, the fact that the male is the result of the

<sup>1</sup> *Native Flowers and Ferns*, vol. i., p. 39.

<sup>2</sup> Page 26.

cruder, less developed germ, has been clearly shown, not alone by the facts brought forward by Mr. Darwin, but by those enunciated by all reliable writers on this subject. As a result of the excessive eagerness in males, and the consequent expenditure of vital force among the lower orders of life to find the female and secure her favors, they are generally smaller in size, with a higher body temperature and shorter life. Among the higher orders, the human species for instance, although man is larger than woman, he is still shorter lived, has less endurance, is more predisposed to organic diseases, and is more given to reversion to former types, facts which show that his greater size is not the result of higher development. We are assured that the liability to assume characters proper to lower orders belongs in a marked degree to males of all the higher species—man included.

Doubtless man's greater size (a modification which has been acquired through Sexual Selection) has been of considerable value to him in the struggle for existence to which he has been subjected, but the indications are already strong that after a certain stage of progress has been reached, even this modification of structure will prove useless, if not an actual hindrance to him. On mechanical principles, every increase of size requires more than a corresponding increase of strength and endurance to balance the activities and carry on the vital processes, yet such have been the conditions of man's development, that his excess of strength does not com-

pensate for his greater size and weight, while his powers of endurance fall below those of women.

We are informed by Mr. Darwin that by a vast number of measurements taken of various parts of the human body in different races, during his Novara Expedition, it was found that the men in almost every case presented a greater range of variations than women, and, as Mr. Wood has carefully attended to the variations of the muscles of man, Mr. Darwin quotes from him that "the greatest number of abnormalities in each subject is found in males." He adduces also the testimony of several others who have practically investigated this subject, all of whom agree in their statements that variations in the muscles are more frequent in males than in females. These variations usually consist in a reversion to lower types—a reversion in which muscles proper to lower forms of life make their appearance.

In an examination of forty male subjects, there was in nineteen of them a rudimentary muscle found which is designated as the ischio-pubic, and in three others of the forty was observed a ligament which represents this muscle ; but, in an examination by the same person of thirty female subjects, in only two of them was this muscle developed on both sides, whilst in three others the rudimentary ligament was present. Thus while we observe that about fifty-five per cent. of the males examined were possessed of muscles proper to lower orders, in only about seventeen per cent of the females under observation, did this reversion appear. In a single

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male subject, seven muscular variations proper to apes were indicated.

Numberless cases might be cited in which reversions and abnormalities have been developed only in the male line. Of the porcupine men of the Lambert family who lived in London last century, Haeckel says :

"Edward Lambert, born in 1717, was remarkable for a most unusual and monstrous formation of the skin. His whole body was covered with a horny substance, about an inch thick, which rose in the form of numerous thorn-shaped and scale-like processes, more than an inch long. This monstrous formation of the outer skin, or epidermis, was transmitted by Lambert to his sons and grandsons, but not to his granddaughters."<sup>1</sup>

According to the testimony of those who have made a study of the various abnormalities in the human organization, the ears of men present a greater range of variations than do those of women, and the cases in which supernumerary digits appear in males are as two to one, compared with females presenting the same structural defect. Of one hundred and fifty-two cases of this kind tabulated by Burt Wilder, eighty-six were males and thirty-nine females, the sex of the remaining twenty-seven being unknown. Mr. Darwin wishes us to remember, however, that "women would more frequently endeavor to conceal a deformity of this kind than men." Although it is quite natural for women to abhor abnormalities and deformities, it is to be doubted if they would succeed for any considerable length of time in concealing the deformity of an organ which, like the

<sup>1</sup> Haeckle, *History of Creation*, vol. i., p. 178.

hand, is usually uncovered, and which, in waking hours, is in almost constant use.

One of the principal characters which distinguishes the human animal from the lower orders is the absence of a natural covering for the skin. That mankind have descended from hair-covered progenitors is the inevitable conclusion of all those who accept the theory of the evolution of species, the straggling hairs which are scattered over the body of man being the rudiments of a uniform hairy coat which enveloped his ancestors.

We are told that a hairy covering for the body, pointed ears which were capable of movement, and a tail provided with the proper muscles, were among the undoubted characters of the antecedents of the human race. In addition to these, among the males, were developed great canine teeth which were used as weapons against their rivals.

As the lack of a hairy coat for the body constitutes one of the principal characteristics which distinguishes man from the lower animals, it would seem that a knowledge of the order of time in which the two sexes became divested of their natural covering would serve as a hint to indicate their relative stages of development. In a paper read not long ago at a meeting of the Anthropological Institute in London, Miss Bird (Mrs. Bishop) the well-known traveller, gave a description of the Ainos, a race of people found chiefly in the island of Yesso, and who, it is thought probable, were the original inhabitants of Japan. The peculiarity of this people is, that the

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men are covered with a thick coat of black hair. The women, we are told, "are not hairy like the men," but "have soft brown skins." Upon this subject of hairiness, Mr. Darwin says: "As the body in woman is less hairy than in man, and as this character is common to all races, we may conclude that it was our female semi-human ancestors who were first divested of hair, and that this occurred at an extremely remote period before the several races had diverged from a common stock." After our female ancestors had acquired the new character, nudity, they must have transmitted it to their own sex, and by continually selecting their mates from among the least hairy, in process of time males too would become divested of their animal covering. Whether or not our semi-human ancestors were subjected to the scorching heat of the torrid zone, nudity must have been better suited to their improved condition, not wholly, however, because of its greater beauty and comfort, but because it was a condition better suited to cleanliness; and, as the hairy coat had become a useless appendage, or was not necessary to their changed conditions, it disappeared from the body of females, while doubtless for ages it was retained upon the body of males. That hairiness denotes a low stage of development, Mr. Darwin incautiously admits, yet in dealing with this subject he is not disposed to carry his admission to its legitimate conclusion by treating its appearance on the body of man as a test in determining the comparative development of the female and male organizations.

Idiots, who, by the way, are more numerous among males than among females, are frequently covered with hair, and by the acquirement of other characters more often revert to lower animal types. Mr. Darwin assures us that around sores of long standing stiff hairs are liable to appear, thus showing that hair on the body is indicative of undeveloped tissues and low constitutional conditions. The same writer, however, does not neglect to inform us that the loss of man's hairy covering was rather an injury to him than otherwise; but whether or not the diminution in the quality of prehension in his toes, the loss of his canines, and the disappearance of his tail have likewise proved detrimental to him, Mr. Darwin fails to state.

The fact that throughout the vertebrate kingdom males possess rudiments of the various parts appertaining to the reproductive system which properly belong to females, is regarded as evidence that some remote progenitor of this kingdom must have been hermaphrodite, or androgynous, especially as it has been ascertained that at a very early embryonic period both sexes possess true male and female glands. As high in the scale of life as the mammalian class, males are said to possess rudiments of a uterus, while at the same time mammary glands are plainly manifest; which fact would seem to show that in the high state of development indicated by this great class, male organs have not through the processes of differentiation become specialized for the performance of their legitimate functions. In reference to the subject of atavism

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Mr. Darwin cites as a case of reversion to a former type, an instance in which a man was the possessor of two pairs of mammæ.

It is true that instances have been observed in which characters peculiar to males have been developed in females. This phenomenon, however, seldom appears among individuals of the higher orders, and among the lower forms of life where it occurs, it is always manifested under low circumstances of nutrition, or in cases of old age, disease, or loss of vitality. Instances are cited in which hens, after they have become old or diseased, have taken on characters peculiar to males.

In all "old-settled" countries women are in excess of men, and this is true, notwithstanding the fact that more boys are born than girls. Regarding the excess of male over female births, Mr. Darwin quotes from Prof. Faye, who says: "A still greater preponderance of males would be met with, if death struck both sexes in equal proportion in the womb and during birth. But the fact is, that for every one hundred still-born females, we have in several countries from 134.6 to 144.9 still-born males."<sup>1</sup> During the first four or five years of life, more male children die than female; for example, in England, during the first year, one hundred and twenty-six boys die for every one hundred girls. In France the proportion is still more unfavorable to the males.

Although whenever throughout Mr. Darwin's *Descent of Man* he has been pleased to deal with the subject of

<sup>1</sup> Darwin, *The Descent of Man*, p. 243.

structural variations, he has given us to understand that they are injurious to the constitution, and although he has shown that their appearance is much more frequent in men than in women, yet he does not seem to realize whither his admissions are leading him. He has proved by seemingly well established facts that the female organism is freer from imperfections than the male, and therefore that it is less liable to derangements; also, that being more highly specialized, it is less susceptible to injury under unfavorable conditions; yet, in attempting to explain the reason why so many more male than female infants succumb to the exigencies of birth, he expresses the opinion that the size of the body and "especially of the head" being greater in males, they would be "more liable to be injured during parturition."

Among the reasons urged by Mr. Darwin to account for the excess of women over men in all "old-settled" countries, is that of the exposure of grown men to various dangers, and their tendency to emigrate. Doubtless there is more emigration among men than among women, still men do not usually emigrate to a wilderness and rarely to sparsely settled countries. When men emigrate from one civilized country, they usually go to another civilized country; yet we are told that in all old-settled countries women are in excess of men. While the dangers to which men are exposed because of their greater physical activity have been many, and the accidents liable to occur from their harder struggle for existence more numerous than those to which women have been subjected, still it would

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seem that the danger to female life, incident to the artificial relations of the sexes under our present semi-civilized conditions, is more than an offset for that to which men are liable.

The fact must be borne in mind, however, that the diseases and physical disabilities of women, at the present time, although dangerous to health and life, are not organic, and will therefore disappear as soon as through higher conditions they are allowed the free expression of their own will in matters pertaining to the sexual relation. As the diseases peculiar to the female constitution are not caused by structural defects, but, on the contrary, are due to the overstimulation of the animal instincts in her male mate, or, to the disparity between her stage of development and his, they have not materially injured her constitution nor shortened her average duration of life, neither have they lessened her capacity for improvement.

With reference to the women of Greenland, Cranz says that while they "remain with their parents they are well off; but from twenty years of age till death, their life is one series of anxieties, wretchedness, and toil, yet, in spite of all their cares, toils, and vexations the women commonly arrive at a greater age than the men."<sup>1</sup>

That the imperfections of the male organization are already beginning to interpose themselves between man and many of the occupations and activities of advancing civilization, is only too apparent.

<sup>1</sup> *History of Greenland*, vol. i., p. 152.

Sight, far more than any other sense, is the most intellectual, yet in the development of the visual organs it has been proved that men are especially deficient. Dr. Andrew Willson assures us that "Color-blindness is a condition which is certainly capable of transmission to the progeny. In one family the males alone were affected through seven generations."

In an examination which was carried on a few years ago under the supervision of Dr. Jeffries, among the pupils of the Boston schools, in which were fourteen thousand four hundred and sixty-nine boys and young men, and thirteen thousand four hundred and fifty-eight girls and young women, it was found that about one male in every twenty-five was color-blind, while the same defect among the girls and young women was extremely rare, only 0.066 per cent. of them being thus affected.<sup>1</sup>

At a convention held in the city of Chicago not long ago for the purpose of organizing an association for educational reform, the teacher of drawing in the St. Paul schools made a statement that "four per cent. of all male pupils were color-blind, while only one tenth of one per cent. of female pupils were so affected." No explanation was offered for this strange fact, indeed, it was pronounced a mystery, "even oculists and surgeons having given it up as impenetrable."

That defective vision is beginning to interfere with the activities of men, is shown by the fact that in many instances, in later times, color tests have been required

<sup>1</sup> *Pop. Science Monthly*, vol. xix. p. 567.



to determine fitness of applicants for positions in various departments of commercial enterprise. In this country, during the last thirty years, much attention has been given to the subject of visual defects in seamen, railroadmen, and other persons occupying positions of responsibility in which unimpaired vision is an important qualification. In response to a request sent by the German government through its minister to the Surgeon-General of the United States Army, for statistical and other information on the subject of color-blindness, Mr. Charles E. Pugh, General Manager for the Pennsylvania Railroad, in September, 1884, sent to William Thomson, M.D., surgical expert for the same company, the following statement :

"Total number examined on lines east of Erie	25,158
Color-blind .....	481
Defective vision.....	661."

Of this report Dr. Thomson says : "The apparently small percentage of color-blind in this table may be ascribed to the non-application of men who knew their deficiency, and to the fact that men in the service, knowing their defect, would leave the road before examination, and thus escape detection, and be enabled to gain employment on other roads where no examinations are required."

In several departments of the national government, attempts have been made to guard against the dangers

<sup>1</sup> *Pop. Science Monthly*, vol. xxxi., p. 794.

resulting from imperfect sight. In the examination of recruits, the War Department at Washington, some years ago, issued orders that bits of colored pasteboard, or "test cards" be used for determining the power of individuals to distinguish objects at a distance, while worsteds of various hues were employed to ascertain their ability to distinguish color. In the Treasury and Naval Departments were ordered similar examinations, in which the power to distinguish color was a necessary qualification in the case of all persons seeking employment therein.

In the examinations ordered by navigation and railroad companies to protect themselves and the public against disaster resulting from imperfect vision in their employees, similar tests have been made. Among the requirements imposed by law, applying to engineers, brakemen, and firemen, in the State of Connecticut, are the following: "unobstructed visual field, normal visual acuteness, and freedom from color-blindness."

If Dr. Jeffries' investigation in the Boston Public Schools, and the report of the officers of the Pennsylvania Railroad, are to serve as a criterion in judging of the extent to which impaired vision is developed in men, or if among them one in every twenty-five is defective in the color sense, the inference seems unavoidable that the proportion of them unfitted for railroad and steamboat service, for military duty, and for various important government positions, must be large. Hence, by these tests alone may be observed something of the extent to which, under the higher conditions which are

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approaching, the imperfect development in men of this one organ (the eye) may cripple their energies and check those activities which, in many instances, are best suited to their tastes and inclinations.

Nor is this defective vision developed in men a peculiarity which is confined within the limits of our own country. We are informed that in Europe, investigations analogous to those instituted in America have been followed by the same or similar results. Until a comparatively recent time this subject has received little or no attention, for the reason that the process of civilization and the various arts of life have not, hitherto, demanded a correct or highly developed color sense; but with the requirements of more highly civilized conditions, in avocations demanding more diversified and complicated physical and mental activities, it is plain that man, because of this one organic imperfection, must labor under great and continuous disadvantages. Then add to defective vision his lack of physical endurance, his liability to various organic affections caused by structural defects, and his abnormal appetites which are constantly demanding for their gratification those things which are injurious to his mental and physical constitution, and we are enabled to judge, to some extent, of the obstacles against which, in the struggle for existence, the future man will find himself obliged to contend.

Not only is man's sense of sight less perfectly developed than is woman's, but his sense of touch is less acute. The hand, directed as it is by the brain, is the

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most completely differentiated member of the human structure. It may almost be said of the hand, that it assists the brain in performing its functions. The female hand, however, is capable of delicate distinctions which the male has no means of determining. A despatch from Washington says of the women of the Treasury Department :

“So superior is their skill in handling paper money that they accomplish results that would be utterly unattainable without them. It has been found by long experience that a counterfeit may go through half the banks in the country without being detected, until it comes back, often torn and mutilated, into the hands of the Treasury women. Then it is certain of detection. They shut their eyes and feel of a note if they suspect it. If it feels wrong, in half a minute they point out the incongruities of the counterfeit.”

Although throughout the ascending scale of life, the female has been expending all her energy in the performance of her legitimate functions—functions which, as we have seen, are of a higher order than those performed by the male, through causes which will be discussed further on in these pages, within the later centuries of human existence, she has been temporarily overcome by the destructive or disruptive forces developed in the opposite sex—forces which are without the line of true development, and which through overstimulation and encouragement have overleaped the bounds of normal activity, and have therefore become disruptive and injurious.

During the past five thousand years, woman's reproductive functions have been turned into means of subsistence, and under the peculiar circumstances of her

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environment, her "struggle for existence" has involved physical processes far more disastrous to life and health than are those to which man has been subjected. Owing to the peculiar condition of woman's environment, there has been developed within her more delicate and sensitive organism an alarming degree of functional nervousness ; yet, with the gradual broadening of her sphere of activity, and the greater exercise of personal rights, this tendency to nervous derangement is gradually becoming lessened. That there is reserve force in woman sufficient to overcome the evil results of the supremacy of passion during the last five thousand or six thousand years of human existence, from present indications seems more than likely.

Commenting on the subject of nervousness, and the degree in which it is manifested in civilized countries, and especially among civilized women, Dr. Beard says :

"Women, with all their nervousness—and in civilized lands, women are more nervous, immeasurably, than men, and suffer more from general and special diseases—yet live quite as long as men, if not somewhat longer ; their greater nervousness and far greater liability to functional diseases of the nervous system being compensated for by their smaller liability to acute and inflammatory disorders, and various organic nervous diseases likewise, such as the general paralysis of insanity."<sup>1</sup>

According to Mr. Maudsley, women "seldom suffer from general paralysis." We are told that this disease is frequently inherited, and that it is sometimes the result of alcoholic and other excesses.<sup>2</sup>

<sup>1</sup> *American Nervousness*, p. 207.

<sup>2</sup> Maudsley, *Physiology and Pathology of the Mind*, p. 360.

Regarding the dangers to which women are exposed by excessive and useless maternity, Dr. Beard remarks : "The large number of cases of laceration at childbirth, and the prolonged and sometimes even life-enduring illness resulting from them, are good reasons for the terror which the processes of parturition inspires in the minds of American women to-day." However, that the dangers incident to parturition, and the excessive nervousness which characterizes civilized women, are not necessary adjuncts of civilization, but, on the contrary, are a result of the unchecked disruptive forces developed in man, and the consequent drain on the vital energies of woman, will be seen, so soon as through the cultivation of the higher faculties developed in and transmitted through females, the animal nature of males has finally been brought within its legitimate bounds.

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## CHAPTER IV.

### THE DEVELOPMENT OF THE SOCIAL INSTINCTS AND THE MORAL SENSE.

THE human animal is eminently a social creature, and largely dependent upon its fellows for security and happiness. This dependence upon others is not only observed among his ape-like progenitors, but is clearly manifested all along the organic scale. "It is certain that associated animals have a feeling of love for each other, which is not felt by non-social adult animals"; many animals "certainly sympathize with each other's distress or danger."<sup>1</sup>

Mr. Darwin thinks that an animal like the gorilla, which, possessing great size and strength, could defend itself from all its enemies, would not have become social, and therefore would not have advanced; hence, we observe that although the greater size of males among mammals, man included, is usually regarded as evidence of their superiority over females, it is not owing to this character that advancement has been made; for, notwithstanding their courage and perseverance, progress would have been impossible without the acquirement of the social instincts.

<sup>1</sup> *The Descent of Man*, p. 102.

Among monogamous animals the difference in size between the sexes is slight, but among polygamous species the male is considerably larger than the female, this peculiarity being correlated with numberless variations of structure. "All the secondary sexual characters of man are highly variable."<sup>1</sup>

It is observed that it was customary among primitive races for the males to "struggle for the possession of the females," and as "choice" was still a prerogative of the female, the male doubtless fought desperately to win her favors. These struggles were enacted in the presence of the females, they doubtless choosing the strongest and best endowed, leaving the weaker members of the group unmated, and consequently unable to propagate their misfortunes. We are told that in the contests engaged in by the early races, "bodily strength and size would do little for victory unless associated with courage, perseverance, and determined energy," qualities which, as we have seen, are believed to be the direct result of Sexual Selection, and through the possession of which, according to Mr. Darwin, the mental faculties of man have become sufficiently re-enforced to enable him finally to gain the ascendancy over woman.

That the perseverance and courage of man are regarded as a result of the strong sexual instinct developed within him is shown wherever this subject is touched upon in *The Descent of Man*, and especially in the fact noted by Mr. Darwin that eunuchs are deficient in these

<sup>1</sup> *The Descent of Man*, p. 559.



characters. Although we are given to understand that it is through Sexual Selection that the greater size of males has been acquired, and that courage, energy, and perseverance have been developed, subsequently, however, Natural Selection comes into play. It is through Natural Selection that the higher mental faculties and the social qualities have been acquired, those individuals succeeding best and leaving the largest number of offspring to inherit their acquirements in whom the mental faculties and the social instincts were the best developed.

If we follow the premises of the scientists to their legitimate conclusions, we shall observe that it is only through that specialization of organs which has resulted in the separation of the sex elements, and the consequent division of functions, that the social instincts have originated, and that it is to processes involved in such specialization, or differentiation, that the higher faculties and the moral sense have arisen. It is indeed plain from their reasoning that matter, or perhaps I should say the force inherent in matter, had to be raised to a certain dynamical order before the peculiar quality of brain and nerve necessary for the development of these faculties could be manifested through it.

“As there are different kinds of matter, so there are different modes of force, in the universe ; and as we rise from the common physical matter in which physical laws hold sway up to chemical matter and chemical forces, and from chemical matter again up to living matter and its modes of force, so do we rise in the scale of life from the lowest kind of living matter with its corresponding force or energy, through different kinds of histological elements, with their corresponding energies or functions, up to the highest

kind of living matter and corresponding mode of force with which we are acquainted, viz., nerve element and nerve force. But, when we have got to nerve element and nerve force, it behooves us not to rest content with the general idea, but to trace, with attentive discrimination, through the nervous system the different kinds of nervous cells, and their different manifestations of energy. So also shall we obtain the groundwork for a true conception of the relations of mind and the nervous system."<sup>1</sup>

We have seen that the nervous system not only regulates most of the existing functions of the body, but that it has indirectly influenced the development of various bodily structures and certain mental qualities, and that these powers of mind depend on the development of the brain.

By our guides in this matter, we are assured that the most important difference observed between man and the lower animals is the conscience ; hence, if we would understand how it has been possible for man to rise to his present position, we must know something of the processes involved in the development of the social instincts, through which has originated conscience and a desire for the welfare of others outside of self. The importance of these instincts in the development of conscience is thus set forth by Mr. Darwin : " Any animal whatever, endowed with well-marked social instincts, the parental and filial affections being here included, would inevitably acquire a moral sense or conscience, as soon as its intellectual faculties had become as well, or nearly as well, developed as in man."

<sup>1</sup> Maudsley, *Physiology and Pathology of the Mind*, p. 60.

Sympathy, we are told, is the foundation-stone of the social instincts. From facts which are everywhere presented among the forms of life below man, it is evident that sympathy was developed at an early stage of animal life. It is doubtless strongly manifested in our ape-like progenitors, and it was probably this instinct which subsequently led to a community of interest and the coherence of the tribe.

In a consideration, therefore, of this question of sex development and the origin of the progressive principle, if, as we are assured, sympathy constitutes the foundation-stone of the social instincts, and if it is to these instincts that we are to look for the origin of the moral sense, or conscience—a faculty which constitutes the fundamental difference between the human species and the lower orders of life—the question naturally arises : In which of the two diverging lines of sexual demarcation has arisen sympathy, or an interest in the well-being of others? For an answer to our question we must look carefully to the facts connected with the development of the sexes, within one of which have been acquired characters tending toward the welfare of society, or of individuals outside of self ; within the other, characters looking only toward selfish gratification. Within the former, the maternal instinct predominates ; within the latter, passion.

Mr. Darwin admits that “parental and filial affection lies at the base of the social instincts,” and gives as his opinion that this quality is the result of Natural Selection

—that those individuals which bestowed upon their offspring the greatest care and attention, would survive and multiply at the expense of others in which this instinct was less developed. Therefore, in pursuing the inquiry of sex-function and sex development, a question of considerable significance is at this point suggested : Within which parent is observed the greater tendency to bestow care and attention upon offspring ?

We are assured that “the animal family is especially maternal.” So soon as a female bird has laid her eggs, she is animated only by one desire ; neither the promise of abundant food nor the fear of bullets is able to divert her purpose. Although the males among the more highly developed birds assist in rearing the family, amongst various species it is only the female which cares for the young. The male duck has no interest in his progeny, neither has the male eider. Of the male turkeys Mr. Letourneau says that they “do much worse : they often devour the eggs of their females, and thus oblige the latter to hide them. Female turkeys join each other with their young ones for greater security, and thus form troops of from sixty to eighty individuals, led by the mothers, and carefully avoiding the old males, who rush on the young ones and kill them by violent blows on the head with their beaks.”<sup>1</sup> The males of various other species, jealous of the attentions of the mothers during the time that their efforts are directed toward the maintenance of their brood, often kill their

<sup>1</sup> *The Evolution of Marriage and the Family*, p. 29.

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young. Regarding the subject of paternal care, Mr. Letourneau observes: "It is important to notice that amongst birds, the fathers devoid of affection generally belong to the less intelligent, and are most often polygamous."

By observing the habits of cuckoos the fact has been ascertained that among them the maternal instinct is almost entirely lacking. Of the cuckoo it has been remarked that it is a "discontented, ill-conditioned, passionate, in short, decidedly unamiable bird." Its note is typical of its habits and character.

"The same abruptness, insatiability, eagerness, the same rage, are noticeable in its whole conduct. The cuckoos are notoriously unsociable, even in migration individualistic. They jealously guard their territorial 'preserves,' and verify in many ways the old myth that they are sparrow-hawks in disguise. The parasitical habit is consonant with their general character.

"The species consist predominantly of males. The preponderance is probably about five to one; though one observer makes it five times greater. In so male a species, it is not surprising to find degenerate maternal instincts."<sup>1</sup>

Regarding spiders and the greater number of insects, we are told that the males entirely neglect their young; that it is "in the female that the care for offspring first awakens. And this is natural, for the eggs have been formed in her body; she has laid them, and has been conscious of them; they form, in a way, an integral part of her individuality. . . . With insects maternal forethought sometimes amounts to a sort of divining prescience which the doctrine of evolution alone can explain."

<sup>1</sup> Geddes and Thomson, *The Evolution of Sex*, p. 276.

<sup>2</sup> Letourneau, *The Evolution of Marriage and the Family*, p. 22.

Among the males of mammals below man the love of offspring seems to be almost entirely wanting.

“We must here remark, that whatever the form of sexual association among mammals, the male has always much less affection for his young than the female. Even in monogamous species, when the male keeps with the female, he does so more as chief than as father. At times he is inclined to commit infanticides and to destroy the offspring, which, by absorbing all the attention of the female, thwart his amours. Thus, among the large felines, the mother is obliged to hide her young ones from the male during the first few days after birth, to prevent his devouring them.”<sup>1</sup>

The fact is obvious that among the orders of life below man but little paternal affection has been developed, and with a more extended knowledge of the past history of the human race comes the assurance that under earlier conditions of society, and in fact, until a comparatively recent time, little notice was taken of the paternal relation—that kinship and all the rights of succession were reckoned through the mother. In other words, motherhood was the primary bond by which society was bound together.

Although under higher conditions of civilized life, males have at length come to manifest much interest in the well-being of their offspring, yet that paternal affection is not a primary instinct is shown by the fact that such interest, even at the present time, extends only to those individuals born in wedlock ; in other words, men are solicitous only for the welfare of those who are to succeed to their name and fortune ; hence, although in

<sup>1</sup> Letourneau, *The Evolution of Marriage and the Family*, p. 34.

later times the paternal instinct has been considerably re-enforced, it is plain that the interest of fathers for their offspring has in the past been largely the result of custom, association, pride, desire for self-perpetuation or duplication, or some other form of self-aggrandizement or selfishness.

Mr. Darwin says: "The feeling of pleasure from society is probably an extension of the parental or filial affections, since the social instinct seems to be developed by the young remaining for a long time with their parents."<sup>1</sup> Although Mr. Darwin does not admit it, from his reasoning it is plain that the maternal instinct is the root whence sympathy has sprung, and that it is the source whence the cohesive quality in the tribe originated. Regarding the importance of association or combination in early groups Mr. Darwin remarks:

"When two tribes of primeval man, living in the same country, came into competition, if (other circumstances being equal) the one tribe included a great number of courageous, sympathetic, and faithful members, who were always ready to warn each other of danger, to aid and defend each other, this tribe would succeed better and conquer the other. . . . Selfish and contentious people will not cohere, and without coherence nothing can be effected. A tribe rich in the above qualities would spread and be victorious over other tribes. . . . Thus the social and moral qualities would tend slowly to advance and be diffused throughout the world."<sup>2</sup>

Since, then, it is observed that without an association of interests and the coherence of the tribe the social instincts must have remained weak, and without concert

<sup>1</sup> *The Descent of Man*, p. 105.

<sup>2</sup> *Ibid.*, p. 130.

of action the higher faculties, including the moral sense, could not have been developed ; and since furthermore, as we have seen, the influences which have led to this development are those growing out of the maternal instincts, may we not conclude that all of those qualities which make man pre-eminently a social animal—his love of society, his desire for the good-will of his kind, his perception of right and wrong, and, finally, that sympathy which at last gradually extending beyond the limits of race and country proclaims the brotherhood of man and the unity of life on the earth—all these characteristics, are but an extension of maternal affection, an outgrowth of that early bond between mother and child, which, while affecting the entire line of development, still remains unchanged and unchangeable.

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## CHAPTER V.

### THE SUPREMACY OF THE MALE.

**A**N unprejudiced review of the facts relative to the differentiation of the two sexes, as set forth by naturalists, reveals not only the primary principles involved in human progress, but shows also the source whence these principles originated. These facts serve also to explain that "mental superiority" of man over woman observed by Mr. Darwin and others in the present stage of human growth.

We have observed that notwithstanding the superior degree of development which, according to the facts elaborated by the scientists, must belong to the female in all the lower orders of life below mankind, Mr. Darwin would have us believe that so soon as the human species appeared on the earth the processes which for untold ages had been in operation were reversed, and that through courage and perseverance, or patience, qualities which were the result of extreme selfishness, or which were acquired while in pursuit of animal gratification, man finally became superior to woman. The following furnishes an example of Mr. Darwin's reasoning upon this subject. He says :

"The chief distinction in the intellectual powers of the two sexes is shown by man's attaining to a higher eminence, in whatever he takes up, than can woman—whether requiring deep thought, reason, or imagination, or merely the use of the senses and the hands. If two lists were made of the most eminent men and women in poetry, painting, sculpture, music (inclusive both of composition and performance), history, science, and philosophy, with half-a-dozen names under each subject, the two lists would not bear comparison. . . .

"Now, when two men are put into competition, or a man with a woman, both possessed of every mental quality in equal perfection, save that one has higher energy, perseverance, and courage, the latter will generally become more eminent in every pursuit, and will gain the ascendancy. He may be said to possess genius—for genius has been declared by a great authority to be patience; and patience, in this sense, means unflinching, undaunted perseverance."<sup>1</sup>

Doubtless, for the purpose of strengthening his position, Mr. Darwin quotes the following from John Stuart Mill: "The things in which man most excels woman are those which require most plodding and long hammering at single thoughts." And in summing up the processes by which man has finally gained the ascendancy over woman, he concludes: "Thus man has ultimately become superior to woman. It is, indeed, fortunate that the law of the equal transmission of characters to both sexes prevails with mammals; otherwise it is probable that man would have become as superior in mental endowment to woman, as the peacock is in ornamental plumage to the peahen."<sup>2</sup>

Notwithstanding this conclusion of Mr. Darwin, in view of the facts elaborated by himself, we cannot help thinking that it is indeed fortunate that the law of the

<sup>1</sup> *The Descent of Man*, p. 564.

<sup>2</sup> *Ibid.*, p. 565.

equal transmission of characters to both sexes prevails with mammals, otherwise it is probable that man would never have had any higher ambition than the gratification of his animal instincts, and would never have risen above those conditions in which he struggled desperately for the possession of the female. We have seen that all the facts which have been observed relative to the acquirement of the social instincts and the moral sense prove them to have originated in the female constitution, and as progress is not possible without these characters, it is not difficult to determine within which of the sexes the progressive principle first arose. Even courage, perseverance, and energy, characters which are denominated as thoroughly masculine, since they are the result of sexual selection, have been and still are largely dependent on the will or desire of the female.

In his zeal to prove the superiority of man over woman, and while emphasizing energy, perseverance, and courage as factors in development, Mr. Darwin seems to have overlooked the importance of the distinctive characters belonging to the female organization, viz., perception and intuition, combined with greater powers of endurance, the first two of which, under the low conditions occasioned by the supremacy of the animal instincts, have thus far had little opportunity to manifest themselves. A fairer statement relative to the capacities of the two sexes and their ability to succeed might have been set forth as follows :

When a man and a woman are put into competition, both possessed of every mental quality in equal perfection, save that one has higher energy, more patience, and a somewhat greater degree of physical courage, while the other has superior powers of intuition, finer and more rapid perceptions, and a greater degree of endurance (the result of an organization freer from abnormalities and imperfections), the chances of the latter for gaining the ascendancy will doubtless be equal to those of the former as soon as the animal conditions of life are outgrown, and the characters peculiar to the female organization are allowed expression. Mr. Darwin's quotation from J. Stuart Mill, that the things in which man excels woman are those which require most plodding and long hammering at single thoughts, is evidently true, and corresponds with the fundamental premises in the theory of development as set forth by all naturalists. The female organism is not a plodding machine, neither is the telephone nor the telegraph, yet these latter devices accomplish the work formerly done by the stage-coach much more rapidly, and in a manner better suited to civilized conditions. So soon as women are freed from the unnatural restrictions placed upon them through the temporary predominance of the animal instincts in man, their greater powers of endurance, together with a keener insight and an organization comparatively free from imperfections, will doubtless give them a decided advantage in the struggle for existence. While patience is doubtless a virtue, and while during

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the past ages of human experience it has been of incalculable value to man, it will not, under higher conditions, be required in competing for the prizes of life.

Woman's rapid perceptions, and her intuitions, which in many instances amount almost to second sight, indicate undeveloped genius, and partake largely of the nature of deductive reasoning; it is reasonable to suppose therefore that as soon as she is free, and has for a few generations enjoyed the advantages of more natural methods of education and training, and those better suited to the female constitution, she will be able to trace the various processes of induction by which she reaches her conclusions. In other words, she will then be able to reason inductively up to her deductive conceptions.

It is a well understood fact that neither individuals nor classes which upon every hand have been thwarted and restrained, either by unjust and oppressive laws, or by the tyranny of custom, prejudice, or physical force, have ever made any considerable progress in the actual acquirement of knowledge or in the arts of life. Mr. Darwin's capacity for collecting and formulating facts seems not to have materially aided him in discerning the close connection existing at this stage of human progress between the masculinized conditions of human society and the necessary opportunities to succeed in the higher walks of life; in fact, he seems to have entirely forgotten that all the avenues to success have for thousands of years been controlled and wholly manipu-

lated by men, while the activities of women have been distorted and repressed in order that the "necessities" of the male nature might be provided for. Besides, it seems never to have occurred to him that as man has still not outgrown the animal in his nature, and as the intellectual and moral age is only just beginning to dawn, the time is not yet ripe for the direct expression of the more refined instincts and ideas peculiar to the female organization, and, as thus far, only that advancement has been made which is compatible with the supremacy of passion, woman's time has not yet come.

Although women are still in possession of their natural inheritance, a finer and more complex organization comparatively free from imperfections, and although, as a result of this inheritance, their intuitions are still quicker, their perceptions keener, and their endurance greater, the drain on their physical energies, caused by the abnormal development of the reproductive energies in the opposite sex, has, during the past two or three thousand years of human existence, been sufficient to preclude the idea of success in competing with men for the prizes of life. Although an era of progress has begun, ages will doubtless be required to eradicate abuses which are the result of constitutional defects, and especially so as the prejudices and feelings of mankind are for the most part in harmony with such abuses.

If we examine the subject of female apparel, at the present time, we shall observe how difficult it is to uproot long established prejudices which are deeply rooted in

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sensuality and superstition; and this is true notwithstanding the fact that such prejudices may involve the comfort and even the health of half the people, and seriously affect the welfare of unborn generations. An examination of the influences which have determined the course of modern fashions in woman's clothing will show the truth of this observation.

Of all the senses which have been developed that of sight is undoubtedly the most refined, and when in the human species it is cultivated to a degree which enables its possessor to appreciate the beautiful in Nature and in Art, we are perhaps justified in designating it as the intellectual sense. In point of refinement, the sense of hearing comes next in order, yet among creatures as low in the scale of being as birds, we find that females not only appreciate the beautiful, but that they are charmed by pleasing and harmonious sounds, and that if males would win their favor it must be accomplished by appeals through these senses to the higher qualities developed within them.

Although the female of the human species, like the female among the lower orders of life, is capable of appreciating fine coloring, and to a considerable extent the beautiful in form, the style of dress adopted by women is not an expression of their natural ideas of taste and harmony. On the contrary, it is to Sexual Selection that we must look for an explanation of the incongruities and absurdities presented by the so-called female fashions of the past and present. The processes of Sexual

Selection, which, so long as the female was the controlling agency in courtship, worked on the male, have in these later ages been reversed. For the reason that the female of the human species has so long been under subjection to the male, the styles of female dress and adornment which have been adopted, and which are still in vogue, are largely the result of masculine taste. Woman's business in life has been to marry, or, at least, it has been necessary for her, in order to gain her support, to win the favor of the opposite sex. She must, therefore, by her charms captivate the male.

The girl at the ball with the wasp waist and the greatest number of furbelows is never a wall-flower and her numbers never go unfilled. The fashionably dressed young woman in the horse-car is never permitted to stand, and in shops attended by men she never lacks attention. The gaudy dress, the pinched feet, and the pink complexion, although false, of the actress young or old, upon the stage, never fail to attract a host of male admirers.

As for thousands of years women have been dependent on men not only for food and clothing but for the luxuries of life as well, it is not singular that in the struggle for life to which they have been subjected they should have adopted the styles of dress which would be likely to secure to them the greatest amount of success. When we remember that the present ideas of becomingness or propriety in woman's apparel are the result of ages of sensuality and servitude, it is not remarkable

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that they are difficult to uproot, and especially so as many of the most pernicious and health-destroying styles involve questions of female decorum as understood by a sensualized age.

Not long ago I chanced to overhear a conversation between two American girls in Berlin, one of whom had been a resident of that city for several years, and was therefore acquainted with the prevailing ideas of female decorum, as expressed by female apparel. These girls were speaking of dress, and the later arrival on German soil, the younger of the two, remarked: "As for me, I never wear corsets." Whereupon the elder, shocked at such a confession, replied: "Then you certainly can never dance in Germany, for the German officers, who would detect your state of undress, would think you immodest, and would certainly take advantage of the situation to annoy you." This is an illustration of the manner in which male prejudice thwarts any attempt of women to adopt a style of dress better suited to their health, convenience, and taste. The same obstacles have been encountered by those women who have been sufficiently courageous to attempt to free their ankles from the cumbersome skirts so detrimental to health and so destructive to the free use of the legs.

Mr. Darwin calls attention to the fact that women "all over the world" adorn themselves with the gay feathers of male birds. Since the beautiful plumage of male birds has been produced according to female standards of taste, and since it is wholly the result of innate female

ideas of harmony in color and design, it is not perhaps remarkable that women, recognizing the original female standards of beauty, should desire to utilize those effects which have been obtained at so great an expenditure of vital force to the opposite sex ; especially as men are pleased with such display, and, as under present conditions of male supremacy, the female of the human species is obliged to captivate the male in order to secure her support.

It would thus appear that the present fashions for female apparel have a deeper significance than we have been in the habit of ascribing to them. We are still living under conditions peculiar to a sensual age, and have not yet outgrown the requirements which condemn women to a style of dress which hinders the free movements of the body and which checks all the activities of life. In one way the woman of the present time may be said to resemble the male Argus pheasant, whose decorations, although they serve to please his mate, greatly hinder his power of motion and the free use of his body and limbs.

When we consider that apparel is but one, and a minor one, of the strictures under which women have labored during the later era of human existence, when we consider all the ignoble and degrading uses to which womanhood has been subjected, the wonder is not that they have failed to distinguish themselves in the various fields of intellectual labor in which men have achieved a limited degree of success, but that they have had suf-

ficient energy and courage left to enable them even to attempt anything so far outside the boundary of their prescribed "sphere," or that they have been able to transmit to their male offspring those powers through which they have gained their present stage of progress.

With regard to Mr. Darwin's comparison of the intellectual powers of the two sexes, and his assertion that man attains to a higher eminence in whatever he takes up than woman—that, for instance, he surpasses her in the production of poetry, music, philosophy, etc., the facts at hand suggest that if within mankind no higher motives and tastes had been developed than those derived from selfishness and passion, there would never have arisen a desire for poetry, music, philosophy, or science, or, in fact, for any of the achievements which have been the result of the more exalted activities of the human intellect. However, because of the subjection of the higher faculties developed in mankind, the poetry, music, and painting of the past betray their sensuous origin and plainly reveal the stage of advancement which has been reached, while history, philosophy, and even science, judging from Mr. Darwin's methods, have scarcely arisen above the murky atmosphere of a sensuous age.

It will be well for us to remember that the doctrine of the Survival of the Fittest does not imply that the best endowed, physically or otherwise, have always succeeded in the struggle for existence. By the term Survival of the Fittest we are to understand a natural law by which

those best able to overcome the unfavorable conditions of their environment survive and are able to propagate their successful qualities. We must bear in mind that neither the growth of the individual nor that of society has proceeded in an unbroken or uninterrupted line ; on the contrary, during a certain portion of human existence on the earth, the forces which tend toward degeneration have been stronger than those which lie along the line of true development.

We are assured that the principles of construction and destruction are mutually employed in the reproductive processes, that continuous death means continuous life, —the katabolic or disruptive tendencies of the male being necessary to the anabolic or constructive habit of the female. As it is in reproduction, so has it been throughout the entire course of development. Side by side, all along the line, these two tendencies have been in operation ; the grinding, rending, and devouring processes which we denominate Natural Selection, alongside those which unite, assimilate, and protect. As a result of the separation of the sexes there have been developed on the one side extreme egoism, or the desire for selfish gratification ; on the other, altruism, or the desire for the welfare of others outside of self. Hence, throughout the later ages of human existence, since the egoistic principles have gained the ascendancy, may be observed the unequal struggle for liberty and justice against tyranny, and the oppressors of the masses of the human race. From present appearances it would seem that the

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disruptive or devouring forces have always been in the ascendancy. The philosophy of history, however, teaches the contrary. With a broader view of the origin and development of the human race, and the unexpected light which within the last few years has been thrown upon prehistoric society and the grandeur of past achievement, a close student of the past is able to discern a faint glimmering of a more natural age of human existence, and is able to observe in the present intense struggles for freedom and equality, an attempt to return to the earlier and more natural principles of justice and liberty, and so to advance to a stage of society in which selfishness, sensuality, and superstition no longer reign supreme.

The status of women always furnishes an index to the true condition of society, one or two superficial writers to the contrary notwithstanding. For this phenomenon there is a scientific reason, namely: society advances just in proportion as women are able to convey to their offspring the progressive tendencies transmissible only through the female organization. It is plain, therefore, that mankind will never advance to a higher plane of thinking and living until the restrictions upon the liberties of women have been entirely removed, and until within every department of human activity, their natural instincts, and the methods of thought peculiar to them be allowed free expression. The following is from Mr. Buckle's lecture on "The Influence of Women on the Progress of Knowledge":

"I believe and I hope before we separate to convince you, that so far from women exercising little or no influence over the progress of knowledge, they are capable of exercising, and have actually exercised, an enormous influence; that this influence is, in fact, so great that it is hardly possible to assign limits to it; and that great as it is, it may with advantage be still further increased. I hope, moreover, to convince you that this influence has been exhibited not merely from time to time in rare, sudden, and transitory ebullitions, but that it acts by virtue of certain laws inherent to human nature; and that, although it works as an undercurrent below the surface, and is therefore invisible to hasty observers, it has already produced the most important results, and has affected the shape, the character, and the amount of our knowledge."

Through the processes involved in the differentiation of sex and the consequent division of functions, it has been possible during the past six or seven thousand years (a mere tithe of the time spent by mankind upon the earth) for women to become enslaved, or subjected to the lower impulses of the male nature. Through the capture of women for wives, through the exigencies of warfare, the individual ownership of land, and the various changes incident to a certain stage of human existence, the finer sensibilities which characterize women have been overshadowed, and the higher forces which originated within them and which are transmitted in the female line, have been temporarily subdued by the great sexual ardor inherent in the opposite sex; it is not, therefore, singular that the degree of progress attained should appear to be wholly the result of male activity and acumen. Yet, notwithstanding the degradation to which women in the position assigned them by physical force have been obliged to submit,

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their capacity for improvement has suffered less from the influences and circumstances of their environment than has that of men. As the higher faculties are transmitted through women equally to both sexes, in the impoverishment of their inheritance on the female side, men have suffered equally with women, while, through their male progenitors, they have inherited appetites and habits (the result of a ruder and less developed structure) which weaken and degrade the entire constitution.

Doubtless, so soon as women have gained sufficient strength to enable them to maintain their independence, and after the higher faculties rather than the animal propensities rule supreme, men, through the imperfections in their organization, and the appetites acquired through these imperfections, will, for a considerable length of time, find themselves weighted in the struggle for supremacy, and this, too, by the very characters which under lower conditions are now believed to have determined their success.

It is not unlikely, however, that through Sexual Selection the characters or qualities unfavorable to the higher development of man will in time be eliminated. The mother is the natural guardian and protector of offspring; therefore, so soon as women are free they will doubtless select for husbands only those men who, by their mental, moral, and physical endowments are fitted to become the fathers of their children. In other words, only those women will marry who hope to secure to

their offspring immunity from the giant evils with which society is afflicted. In this way, and this way only, may these evils be eradicated. Indeed it is the only temperance work in which women may profitably engage.

Under purer conditions of life, when by the higher powers developed in the race the animal propensities have become somewhat subdued by man, we may reasonably hope that the "struggle for existence," which is still so relentlessly waged, will cease, that man will no longer struggle with man for place or power, and that the bounties of earth will no longer be hoarded by the few, while the many are suffering for the necessities of life; for are we not all members of one family, and dependent for all that we have on the same beneficent parent—Nature?

We have observed that, although the two principles, the constructive and destructive, are closely allied, the higher faculties have been acquired only through the former—that the highest degree of progress is possible only through union or co-operation, or, through the uniting and binding force, maternal love, from which has been developed, first, sympathy among related groups, and later an interest which is capable of extending itself not only to all members of the human race, but to every sentient creature. Maternal love, from which has sprung the altruistic principle in human society, is divine, uncreated, eternal. There is, therefore, little wonder that for thousands of years of human existence, it was worshipped over the entire habitable

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globe as the source of all light and life—the Creator and Preserver of the Universe.

We are only on the threshold of civilization. Mankind may as yet have no just conception of their possibilities, but so soon as, through the agencies now in operation for the advancement of the race, the necessities of the male nature no longer demand and secure the subjection of women, and the consequent drain of the very fountain whence spring the higher faculties, a great and unexpected impetus will be given to progress.

The fact that a majority of women have not yet gained that freedom of action necessary to the absolute control of their own persons, nor acquired a sufficient degree of independence to enable them to adopt a course of action in their daily life which they know to be right, shows the extent to which selfishness, twin brother to sensuality, has clouded the conscience, and warped the judgment in all matters pertaining to human justice. So closely has women's environment been guarded that in addition to all the restrictions placed upon their liberties, a majority of them are still dependent for food and clothing on pleasing the men, who still hold the purse-strings. Yet Mr. Darwin, the apostle of original scientific investigation, concludes :

“If men are capable of decided prominence over women in many subjects, the average mental powers in men must be above those of women.”

PART II.  
*PREHISTORIC SOCIETY.*

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CHAPTER I.

METHOD OF INVESTIGATION.

**I**F the theory of the development of the human race, or more particularly that of the two diverging lines of sexual demarcation as set forth in the foregoing chapters, be correct, it is plain that by it a new foundation is laid for the study of mankind.

If, contrary to the generally accepted idea, within the female organization have been developed those elements which form the basis of human progress, or, in other words, if the higher faculties are transmitted through the mother, henceforth all examinations into primitive conditions and all investigations into the causes which underlie existing institutions must be carried on with reference to this particular fact. Only through a thorough understanding of the principles or forces which govern human development, and a just appreciation of the source whence these principles have sprung, may we hope to gain a clear understanding of the past history of

the race, or to perceive the true course to be pursued toward further development. Through the investigation of facts revealed in the records of Geology, and through the study of comparative Zoölogy, together with that of Anthropology, man has wellnigh solved the problem of his origin, or has almost proved his connection with, and development from, the lower orders of life ; but, of the countless ages which intervened between the era of our ape-like progenitors and the dawn of civilized existence, little may be known without a correct knowledge of the inheritance received by mankind from creatures lower in the scale of being. Only by a careful study of the constitutional bias acquired throughout the entire line of development, are we enabled to note the motives or forces by which primitive society was controlled, or to form a just conclusion relative to the early conditions of human society and its subsequent progress.

Through the attention which in these later years has been directed toward surviving tribes in the so-called middle and latter stages of savagery, and in the three successive periods of barbarism, have doubtless been revealed many of the processes by which mankind have reached their present condition. Much of the information, however, which has been obtained by these inquiries still lacks that accuracy in detail demanded by exact science ; but, so soon as the array of facts which the last half century has brought to bear upon this subject shall have been correctly interpreted, logically arranged, intelligently classified, and without prejudice

brought into line with the truths involved in the theory of natural development, there will doubtless be approximated a system of truth which will furnish a safe and trustworthy foundation for a more thorough research into the history of the human race.

Although the facts relative to existing undeveloped races, which have been laid before the reading public through the patience and industry of investigators in this particular branch of inquiry, have been of incalculable value as furnishing a foundation for a correct understanding of the origin of the customs, manners, ceremonies, governments, languages, and systems of consanguinity and affinity of a primitive race, and although without these efforts little knowledge of the early history of mankind could be obtained, yet, as a majority of the theories built upon these observations have been based on long-established prejudices relative to the earliest conditions surrounding human society and the forces by which it was controlled, many false conclusions have been the inevitable result.

We have seen that owing to the ascendancy which the masculine element in human society gained during the period designated as the Latter Status of barbarism, the popular ideas evolved since that time concerning the origin and development of government, social usages, religion, and law, have been in accordance with the then established assumption that within the male organization lies not only the active, aggressive element, but the progressive principle as well. It is not, therefore, sin-

gular that at the present time all the lines of investigation which are being directed toward man in a primitive state, or which are being conducted for the avowed purpose of ascertaining the successive steps by which our social, civil, and religious institutions have been reared, should continue to be carried on under the *à priori* assumption that the male organization is by nature superior to that of the female.

As in all the theories relative to the development of species the male is the principal factor, so in the theories brought forward to explain the development of human institutions the female has played only an insignificant part; but, as all later facts bearing upon this subject furnish indisputable evidence of the early importance of the female element, not only among the lower orders of life but under earlier human conditions as well, we may reasonably expect from these data the establishment, in the not distant future, of a complete chain of evidence in support of a more rational and consistent theory of development than has yet been put forth, not only of the origin of the higher faculties, but of the organization of human society and the growth of its various institutions.

As, hitherto, all the theories advanced relative to the evolution of the human race and the establishment of society on a political and territorial basis, have been founded on preconceived notions of the superiority of the characters peculiar to the male, it is believed, or at least assumed, that the ascendancy gained by man over woman during the Latter Status of barbarism constitutes

a regular, orderly, and necessary step in the direct line of progress ; and, as under masculine supremacy a certain degree of advancement has been possible, it is assumed that the nobler animal, man, having gained the ascendancy over the weaker animal, woman, his progress in the future is to increase in a sort of geometrical ratio, while she, still bound by physical disabilities and weighted by the baneful effects of past limitations and restrictions, must continue far in the rear of her better endowed and more thoroughly equipped male mate. However, in this conception of the facts of biology, woman is not left without a crumb of comfort ; for, in the forlorn and helpless conditions to which it condemns her, she is given to understand that if for many successive generations girls be constantly trained in masculine methods, they may eventually be able to admire, and possibly in a measure to comprehend, some of the less stupendous mental achievements of their brothers ; but, according to the savants, any attempt on the part of women to compete with men in the higher walks of life must result in increased physical weakness, in the immediate degeneration of the female sex, and in disaster and ruin to the entire race.

When we remember that investigations into the conditions surrounding primitive society have for the most part been conducted under the influence of prejudices similar to those which have prompted the above assumptions, it is not singular that in a majority of cases in which the early status of women has been discussed, and

in which the organization of society, the fundamental principles of government, the origin of the institution of marriage, the monogamic family, and the growth of the god-idea, have been the topics under discussion, the conclusions arrived at have been not wholly warranted by the facts at hand.

In an investigation of the subject of human development, we must bear in mind the fact that all the principal existing institutions have sprung from germs of thought which originated under primitive conditions of the race. Government, language, marriage, the modern family, and our present system of the accumulation and distribution of wealth, have all been evolved from the necessities of early human existence, or from primitive ideas conceived according to the peculiar bias which had been given to the female and male organizations prior to the appearance of mankind upon the earth, and which have since been developed in accordance with the laws which govern human growth.

With their reasoning faculties still undeveloped, and, according to our guides, wholly destitute of a moral sense, human beings at the outset of their career could have had no guiding principle other than those instincts which they inherited from their mute progenitors. Therefore, in order fully to understand the status of the human race as it emerged from its animal conditions, we must bear in mind the nature of the inheritance which it had received during its passage from a formless lump of carbon, or an infinitesimal jelly dot in the primeval sea,

to a creature endowed with sympathy, affection, courage, and perseverance. We must not lose sight of the fact that passion, the all-absorbing quality developed in males belonging to the orders lower in the scale of being, must have been conveyed without diminution or material change to man. Neither must we forget that those qualities in the female which had been developed for the protection of the germ, and by which she was enabled to hold in check the abnormally developed appetites of the male, were still in operation.

That Nature disdains arbitrary rules, and that she pays little heed to the proprieties established by man, are facts everywhere to be observed among the lower orders of life. She nevertheless jealously guards the germ and the young of the species. The mother is the natural guardian of pre-natal and infant life, and as such, under natural conditions, is usually able to control the sexual relation.

Failing to note the fact that among the orders of life below mankind the female chooses her mate, and failing also to observe that through the natural adjustment of the sexual relations his instincts are checked by her will, nearly if not all the writers upon this subject have declared that women and men at the outset of the human career lived in a state of "lawlessness" or "promiscuity," similar no doubt to that which at the present time would prevail in a community in which women were utterly devoid of influence, and in which there were no laws regulating the intercourse of the sexes.

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By the most trustworthy writers on the subject of the primitive conditions of the human race, it is believed that the most archaic organization of society was that founded on the basis of sex, but, as in the infancy of the race, prior to the inauguration of the system based on sex, and during the long ages which were spent in merely gaining a subsistence, no organized form of society existed, it is held that the order which is observed among creatures lower in the scale of life was suspended, and that the universal law which had hitherto regulated the relations of the sexes, and which throughout the ages of life on the earth had held in check the lower instincts of the male, became immediately inoperative.

Here the common ground of belief ceases, and each writer branches off upon his own peculiar line of argument, appropriating and arranging the facts observed by explorers and investigators in the various lines of inquiry according to his own preconceived notions, or as best suits the particular scheme of development which he essays to establish.

In the following pages the attempt will be made to show that the facts which in these later years have been brought to light concerning the development of the human race are in strict accord with the facts as enunciated by scientists relative to the development of the orders of life below man, and that together they form a connected chain of evidence going to prove that the female organization is superior to that of the male.

## CHAPTER II.

### THE RELATIONS OF THE SEXES AMONG EARLY MANKIND.

WE have seen that an investigation of the instincts and habits of creatures lower in the scale is necessary to an understanding of the relations which must have existed between the sexes among primitive races.

“Among birds and mammals, the greater differentiation of the nervous system and the higher pitch of the whole life is associated with the development of what pedantry alone can refuse to call love. Not only is there often partnership, co-operation, and evident affection beyond the limits of the breeding period, but there are abundant illustrations of a high standard of morality, of all the familiar sexual crimes of mankind, and every shade of flirtation, courtship, jealousy and the like. There is no doubt that in the two highest classes of animals at least, the physical sympathies of sexuality have been enhanced by the emotional, if not also intellectual, sympathies of love.”<sup>1</sup>

It has been observed that among the orders of life below mankind, except among polygamous species, the female chooses the individual which is best endowed—the one whose beauty appeals to her æsthetic taste, or which through his stronger development is best fitted to assist her in the office of reproduction.

<sup>1</sup> Geddes and Thomson, *The Evolution of Sex*, p. 266.

Among the more intelligent species of birds, genuine affection has been observed, strict monogamy and life-long unions having been established between mated pairs. Among others, although the conjugal bond is not life-lasting, so long as the mother bird is caring for her brood, constancy to one another is the undeviating rule. We are assured that with the female Illinois parrot, "widowhood and death are synonymous," and that "when a wheatear dies, his companion survives him scarcely a month."<sup>1</sup>

All eagles are monogamous. Golden eagles live in couples and remain attached to each other for a hundred or more years,<sup>2</sup> without ever changing their domicile.<sup>3</sup> The conjugal unions of bald-headed eagles, although they are under no "legal restrictions," last until the death of one of the partners. Among birds, although incubation rests with the mother, the father usually assists his companion. He not only takes her place if she desires to leave the nest for a moment, but also provides her with food.<sup>4</sup> So perfect is the bird family life that Brehm declares that "real genuine marriage can only be found among birds."<sup>5</sup> Upon this subject we are assured that "examples of wandering fancy are for the most part rare among birds, the majority of whom are monoga-

<sup>1</sup> Letourneau, *The Evolution of Marriage and the Family*, p. 27.

<sup>2</sup> J. G. Wood, *Natural History*, p. 262.

<sup>3</sup> Letourneau, *The Evolution of Marriage and the Family*.

<sup>4</sup> Westermarck, *The History of Human Marriage*, p. 11.

<sup>5</sup> Brehm, *Bird-Life*.

mous, and even superior to most men in the matter of conjugal fidelity.”<sup>1</sup>

Concerning mammals, it is observed that although polygamy is frequent “it is far from being the conjugal *régime* universally adopted ; monogamy is common, and is sometimes accompanied by so much devotion that it would serve as an example to human monogamists.”<sup>2</sup> Bears, weasels, whales, and many other animals choose their mates and go in pairs. Several kinds of monkeys are strictly monogamous.<sup>3</sup> Chimpanzees are sometimes polygamous and sometimes monogamous. It is stated that when a strong male has succeeded in driving away the other males of the group, the females, although in a position to subjugate him, are nevertheless kind and even tender toward him. They are doubtless too much occupied with their legitimate functions to rebel, but so soon as the young of the horde are grown, the usurper is driven from their midst. A little observation will show us that even among polygamous species, it is affection rather than strength which keeps the members of a group together. Although among most of the lower orders the female exercises a choice in the selection of her mate, still among animals of polygamous habits the female is said to manifest genuine affection for the father of her offspring.

“The polygamic *régime* of animals is far from extinguishing affectionate sentiments in the females towards their husband and master

<sup>1</sup> Letourneau, *The Evolution*, etc , p. 27.

<sup>2</sup> *Ibid.*, p. 35.

<sup>3</sup> Darwin, *The Descent of Man*, p. 590.

The females of the guanaco lamas, for example, are very faithful to their male. If the latter happens to be wounded or killed, instead of running away they hasten to his side, bleating and offering themselves to the shots of the hunter in order to shield him, while, on the contrary, if a female is killed, the male makes off with all his troop; he only thinks of himself."<sup>1</sup>

Although among animals a stray male will sometimes drive away or kill all the other males of the group, and himself become the common mate of all the females, they peaceably accepting the situation, so far as I can find, female insects, birds, and mammals, although they generally control the sexual relation, have never been given to polyandry; the reason for this can be explained only through a careful analysis of the fundamental bias of the female constitution. We must bear in mind that although among the orders of life below mankind the male is ready to pair with any female, she, on the other hand, when free to choose, can be induced to accept the attentions only of the one which by his courage, bravery, or personal beauty has won her favors. We have observed that in the earliest ages of the human race this choice was exercised by women, but we have no reason to believe that anything resembling "promiscuity" ever prevailed among primitive races. It is true that under earlier conditions the institution of marriage as it exists at the present time had not appeared; yet the law which had been impressed on the higher organization of the female, until overcome by males through means which will be treated of later in these pages, had sufficed to

<sup>1</sup> Letourneau, *The Evolution of Marriage and the Family*, p. 32.

keep the animal instincts under subjection, or at least on a level with those of the lower species which structurally had been left behind.

From facts to be gathered, not alone from among the lower orders, but from observations among human beings as well, it would seem that any degree of affection for more than one individual at the same time is contrary to the female nature. A female insect, or bird, which feels a preference for a particular mate will pair with no other, hence, among orders where the female instincts control the relations between the sexes, "lawlessness" or promiscuity would not prevail.

A little observation and reflection, I think, will show us that the affection of the female is a character differing widely from the passion of the male—that, while selfishness constitutes the underlying principle of the latter, the former involves not only care for the young and the unity of the group, but, when human conditions are reached, it involves also country, civilization, and the ultimate brotherhood of mankind.

If we bear in mind the conditions surrounding the orders of life from which the human race has sprung, and if we remember the nature of the characters inherited by mankind from these orders, together with the important fact that the lower instincts among them were under subjection to the higher faculties, we shall be enabled to see that the more degraded of the extant savage tribes cannot represent the primitive race as it emerged from the animal type.

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Mr. Tylor must have been mindful of the altruistic character of early races when he remarked: "Without some control beyond the mere right of the stronger, the tribe would break up in a week, whereas in fact savage tribes last on for ages."

Concerning the relations of the sexes under unorganized society nothing may be known from actual observation, as, at the present time, no tribe or race is to be found under absolutely primitive conditions. Perhaps from no extant people is there so little information in reference to the earliest human state to be gleaned as from the lowest existing races. Among many of these tribes the rules which it has been necessary to establish for the regulation of the relations between the sexes are rigorously enforced, while among others a laxity prevails which would seem to indicate an almost total lack of those higher instincts which are observed among nearly all the lower orders of beings. The following fact, however, in regard to these races, has been observed: the more primitive they are, or the less they have come in contact with civilization, the more strictly do they observe the rules which have been established for the governance of the sexual relation. On this subject Mr. Parkyns says:

"I don't believe that there exists a nation, however high in the scale of civilization, that can pick a hole in the character of the lowest, without being in danger of finding one nearly, if not quite, as big in its own. The vices of the savage are, like his person, very

<sup>1</sup> *Anthropology*, p. 405.

much exposed to view. Our own nakedness is not less unseemly than his, but is carefully concealed under the convenient cloak which we call 'civilization,' but which I fear he, in his ignorance, poor fellow, might, on some occasions, be led to look upon as hypocrisy." <sup>1</sup>

In the West Indian Islands where Columbus landed, lived tribes which are represented as having been "the most gentle and benevolent of the human race." Regarding these Mr. Tylor remarks :

"Schomburgk, the traveller, who knew the warlike Caribs well in their home life, draws a paradise-like picture of their ways, where they have not been corrupted by the vices of the white men ; he saw among them peace and cheerfulness and simple family affection, unvarnished friendship, and gratitude not less true for not being spoken in sounding words ; the civilized world, he says, has not to teach them morality, for, though they do not talk about it, they live in it." <sup>2</sup>

The men who with Captain Cook first visited the Sandwich Islands reported the natives as modest and chaste in their habits ; but, later, after coming in contact with the influences of civilization, modesty and chastity among them were virtues almost entirely unknown. The same is true of the people of Patagonia.

Barrow says of the Kaffir woman that she is "chaste and extremely modest," and we are told that among this people banishment is the penalty for incontinence for both women and men. Of the reports which from time to time come from the aborigines of certain portions of Australia relative to the lewdness of the women, Mr. Brough Smyth says that they are irreconcilable with the

<sup>1</sup> *Life in Abyssinia*, vol. ii., p. 152.

<sup>2</sup> Tylor, *Anthropology*, p. 406.



severe penalties imposed for unchastity in former times amongst the natives of Victoria.<sup>1</sup> This writer is of the opinion that the lewd practices reported are modern, and that they are the result of communication with the poor whites. We are assured that the women of Nubia are virtuous, that public women are not tolerated in the country.<sup>2</sup> Also that in Fiji adultery is one of the crimes generally punished with death.<sup>3</sup>

Marsden observes that in Sumatra "the old women are very attentive to the conduct of the girls, and the male relations are highly jealous of any insults that may be shown them."<sup>4</sup> The same writer says that prostitution for hire is unknown in the country; adultery is punishable by fine, but the crime is rare. Regarding the conduct of men toward women he remarks: "They preserve a degree of delicacy and respect toward the sex which might justify their retorting on many of the polished nations of antiquity the epithet of barbarism."<sup>5</sup>

Crantz says that among the Greenlanders single persons have rarely any connection.<sup>6</sup> According to the testimony of St. Boniface, the punishment for unchastity among the early Germans was death to the man, while the woman was driven naked through the streets.<sup>7</sup>

<sup>1</sup> Quoted by Westermarck, *History of Human Marriage*, p. 61.

<sup>2</sup> Barckhardt's *Travels in Nubia*, p. 146.

<sup>3</sup> Seeman, *A Mission to Viti*, p. 191.

<sup>4</sup> *History of Sumatra*, p. 230.

<sup>5</sup> *Ibid.*, p. 226.

<sup>6</sup> *History of Greenland*, vol. i., p. 145.

<sup>7</sup> *Epistle of St. Boniface to Ethelbald.*

Among the Central Asian Turks we are assured that a fallen girl is unknown. Mr. Westermarck, quoting from Klemm, states that although among the Kalmucks and gypsies the girls take pride in having gallant affairs, they are "dishonored if they have children previous to marriage." The same writer quotes also from Winwood Reade, who says that among the Equatorial Africans "a girl who disgraces her family by wantonness is banished from her clan; and, in cases of seduction, the man is severely flogged."<sup>1</sup>

Mr. Westermarck adduces much testimony going to show that the "lawlessness" of lower races is due not to inherent vicious tendencies, but to the evil associations of civilized peoples. He is of the opinion that the licentiousness among many of the South Sea Islanders owes its origin to the intercourse of the natives with Europeans; and of the tribes who once inhabited the Adelaide Plains, quoting from Mr. Edward Stephens who went to Australia half a century ago, he says:

"Those who speak of the natives as a naturally degraded race, either do not speak from experience, or they judge them by what they have become when the abuse of intoxicants and contact with the most wicked of the white race have begun their deadly work. As a rule, to which there are no exceptions, if a tribe of blacks is found away from the white settlement, the more vicious of the white men are most anxious to make the acquaintance of the natives, and that, too, solely for purposes of immorality. . . . I saw the natives and was much with them before those deadly immoralities were well known, . . . and I say it fearlessly, that nearly all their evils they owed to the white man's immorality and to the white man's drink."<sup>2</sup>

<sup>1</sup> *The History of Human Marriage*, p. 62.

<sup>2</sup> *Ibid.*, p. 68.

It is observed that wherever certain vices prevail among the lower races in America, Africa, or Asia, they have been carried to them by the whites. Were it necessary to do so, scores of examples could be adduced going to show that among primitive tribes, until corrupted by our later civilization, chastity is the universal rule.

Although many of the writers who have dealt with this subject have discoursed freely on the laxity of the conjugal bond among so-called primitive tribes, and the lawlessness which characterizes lower races in their sexual relations, they have failed to account satisfactorily for some of the customs and usages which appear connected with many of the early forms of marriage,—forms which would seem to indicate a degree of modest reserve on the part of these peoples which fails to comport with the popular theory concerning their lawlessness and innate indecency.

We have seen that although among the orders of life below mankind there are no arbitrary laws governing the relations of the sexes, there nevertheless exists a system of natural marriage which in no wise resembles promiscuity. Now it was under this natural system controlled by the higher instincts developed within the female organization, that the extreme "lawlessness" indicated by the savants prevailed—lawlessness seeming to denote that state of female independence in which women were personally free, or in which they were not held in actual bondage as captive wives. In the reason-

ing of many of our guides in this matter it is implied, if not actually asserted, that the freedom of women which is now known to have prevailed in earlier times denotes a state of laxity in morals, a condition of society directly contrary to the facts which they themselves have recorded relative to existing tribes under less advanced conditions of life, and which would seem to argue for these peoples such a sense of decency as among the masses, in civilized countries, is almost entirely wanting. At the dawn of human existence, had no higher instincts been developed than passion, or the desire for selfish gratification, whence could have arisen this reserve, and these ideas of chastity and modesty which are observed among many of the less developed peoples, notably those which have not come in contact with the higher races? Upon this subject Mr. Tylor remarks: "Yet even among the rudest clans of men, unless depraved by vice or misery and falling to pieces, a standard of family morals is known and lived by."<sup>1</sup>

Observing the habits of the lower animals, Mr. Darwin cannot believe that promiscuous intercourse prevailed among the early races of mankind. "At a very early period, before man attained to his present rank in the scale, many of his conditions would be different from what now obtains amongst savages. Judging from the analogy of the lower animals he would then either live with a single female, or be a polygamist."<sup>2</sup>

<sup>1</sup> *Anthropology*, chap. xvi, p. 405.

<sup>2</sup> *The Descent of Man*, p. 594.

We have much evidence going to prove that the marriage contracts among the lower races are well kept. According to Cook, in Tahiti, although nothing more is necessary for the consummation of a valid marriage than an agreement between the parties, these contracts are usually well kept. In case of the disaffection of either party, a divorce is easily obtained. We are assured, however, that although the Tahiti women have the undisputed right to dissolve the marriage contract at will, they are nevertheless "as faithful to their husbands as in any part of the world." The Veddahs, who are ranked among the most primitive races, are a strictly monogamous people.<sup>1</sup> Of the extreme modesty of married pairs among many of the lower races we have much proof. Among the Fijians, husbands and wives do not usually spend the night together, except as it were by stealth, and it is said to be contrary to their ideas of delicacy that they should sleep under the same roof.<sup>2</sup> Wholly from a sense of reserve or modesty, the Arab wife remains for months, possibly for a whole year, with her mother before taking up her abode in her husband's tent. The extreme delicacy of the customs regulating the behavior of married pairs in ancient Sparta are well understood. According to Xenophon and Strabo, it was the custom, not only among the Spartans but among the Cretans also, for married pairs to meet clandestinely. The same custom prevailed in ancient Lycia. Lafitau

<sup>1</sup> Darwin, *The Descent of Man*, p. 591.

<sup>2</sup> Seeman, *A Mission to Viti*, p. 191.

says that among the North American Indians the husband visits his wife only by stealth.<sup>1</sup>

It is stated by trustworthy authority that among various tribes, during the period of gestation and lactation, the person of the wife is sacred; that the rule of chastity, or continence between married pairs, during this season, is absolutely inviolate. In Fiji, women furnish natural nourishment to their children for three or four years, during which time their persons are respected. "The relatives of the women take it as a public insult if any child should be born before the customary three or four years have elapsed, and they consider themselves in duty bound to avenge it in an equally public manner." Mr. Seeman says: "I heard of a white man, who, being asked how many brothers and sisters he had, frankly replied, 'ten.' 'But that could not be,' was the rejoinder of the natives, 'one mother could scarcely have so many children.'" When told that these children were born at annual intervals, and that such occurrences were common in Europe, they were very much shocked, and thought it explained sufficiently why so many white people were "mere shrimps." After childbirth, among the Fijians, husband and wife separate and live apart for three and even four years, "so that no other baby may interfere with the time considered necessary for suckling the children, in order to make them strong and healthy."<sup>2</sup>

<sup>1</sup> Quoted by Sir John Lubbock, *Origin of Civilization*, p. 82.

<sup>2</sup> Seeman, *A Mission to Viti*, p. 191.

Through such wise regulations as these, governing the sexual relations, the drain on the vital forces observed among the women of civilized countries is avoided, and it was doubtless to these rules and others of a similar character that women, throughout untold ages of human existence, were enabled to maintain a position of independence and supremacy. We are assured that among the Fijians the birth of a child is cause for a perfect jubilee; that parental and filial affection are among the manifest virtues of this people. After referring to the truthfulness and honesty of the Dyaks of Borneo, Mr. Wallace says that "in several matters of morality they rank above most uncivilized, and even above many civilized, nations. They are temperate in food and drink, and the gross sensuality of the Chinese and Malays is unknown among them."<sup>1</sup> Although the usual checks to population are absent among the Dyaks—namely, starvation, disease, war, infanticide, and vice,—still the women in the Dyak tribe rarely had more than three or four children. In a village in which there were one hundred and fifty families, in only one of them were there six children, and only six with five children.

In whatever direction we turn, evidences are abundant going to prove that under simpler and more natural conditions, and before corrupted by our later civilization, mankind were governed largely by the instincts developed within the female constitution, and that long after her supremacy over the male was lost, the effects of these

<sup>1</sup> *The Malay Archipelago*, p. 100.

purser conditions were manifest in the customs, forms, and usages of the people.

From the evidence at hand it seems more than likely that many of the extant tribes have at some remote period been civilized, and that through some natural catastrophe, the unfavorable conditions of climate and soil, or some other equally disadvantageous cause, they have again sunk to a low plane of existence from which they have been unable to rise. From available facts one is almost led to believe that at a period in the remote past, and while living under purser conditions, a high stage of civilization was reached, a civilization which in many respects was equal if not superior to that of the present. Be this as it may, whenever the environment of a people is such that after having reached a certain stage it is unable to advance, we are told that it does not remain stationary, but on the contrary that it follows a line of retrogression ; or, whenever the conditions of a race or tribe are such that the higher faculties which tend towards progress lie dormant, the lower forces which incline toward retrogression and which are peculiarly active in low organizations, still continue in operation.

Although the social organization of the native Australians seems to be founded on classes based on sex—the earliest form of organized society, still we find them practising polygamy and monogamy side by side, at the same time securing their wives by capture in exactly the same fashion as did the early Greeks and Romans. It



is apparent, therefore, that although this people have not been able to advance in the arts of life, as far as the relations of the sexes are concerned they have taken about the same course as have all the other tribes and races in which the supremacy of the male has been gained. For unknown reasons, during thousands of years, the developing agencies have been quiescent, hence no check to the animal instincts has been interposed; the Australians have therefore departed widely from the conditions which surrounded early human society—conditions under which the maternal instincts developed in the lower orders of life were still sufficiently strong to guard the constructive processes and to continue the chain of uninterrupted progress.

As among the lowest existing tribes—peoples which during countless ages have been unable to advance—only the ruder elements in the human composition have been developed, it is plain that from these tribes little if any information concerning an earlier or more natural age, when the animal instincts were controlled by the higher characters developed in human nature, may be obtained; but from those peoples within the several successive stages of development whose environment has been such as to admit of some degree of improvement in the arts of life, and in whom therefore the higher characters developed in their mute progenitors have not been in a state of retrogression, may be obtained a clue to many of the processes by which our present social fabric has been raised. Among such

peoples will be retained certain symbols, habits, and traditions representing former modes of life, from which may be reconstructed much of the previous history of the race. For instance, by means of the symbol of wife-capture, a form of marriage which is universal among tribes in a certain stage of development, has been furnished much trustworthy information relative to the institution of marriage and the development of the modern family. It matters not that the origin of these symbols is so remote that their true significance is lost by the peoples who practise them, they nevertheless repeat with unerring fidelity the past experiences of the race and reveal the origin of later institutions.

As the various tribes and races of mankind have probably sprung from a common progenitor, and as the "nerve cells in the brain of all classes and orders have had the same origin," their development, although not identical as to time and manner of detail, has been similar in outline and in general results; so it is thought that a correct knowledge of the development of any tribe or race from savagery to civilization must necessarily involve the general history of all the tribes and races of mankind.

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### CHAPTER III.

#### THE GENS—STATUS OF WOMEN UNDER GENTILE INSTITUTIONS.

THE earliest organized form of society was that into classes founded on the basis of sex,<sup>1</sup> under which the right of individuals to intermarry was restricted to one fourth of the group. This division of the early race, and the regulations prohibiting conjugal relations with three fourths the members of the related community, is thought to represent the first coercive abridgment or formal restriction of the then existing conjugal rights, and was inaugurated for the purpose of averting the evil effects arising from intercourse between near relations. Of this early organization of society, however, and of the ages during which no organized form existed, little may be known except that which is suggested by the instincts and habits of the highest animals, and that which may be inferred from an investigation of the next higher organization, that into gentes on the basis of kin. Although ages intervened between the ancient division of society into classes founded on the basis of sex, and the higher and more important

<sup>1</sup> Morgan, *Ancient Society*, p. 52.

organization into gentes on the basis of kin, this last-named plan for the further development of mankind became universal at a comparatively early stage of human history.

By an investigation of the fundamental principles of the gens, we shall be enabled to observe the similarity existing between the instincts which governed early human action and those which controlled the higher orders of life below mankind. All facts bearing on the primitive conditions of the human race, which in these later times have been brought to light through the investigations directed toward peoples in the various stages of development, only serve to emphasize the importance of the altruistic principle in the formation of organized society and the establishment of human institutions. Although the gens is the earliest form of organized society of which we have any accurate knowledge, still, as the fact is observed that within it were encysted the germs of all the principles of justice and equality which our better human nature is beginning again to recognize, and which must characterize a higher stage of progress, a knowledge of its underlying principles is necessary to a correct understanding, not only of the past development of the race and all the existing human institutions, but of the course to be pursued toward the future advancement of mankind. Of the gens, Mr. Morgan says :

“ The gentile organization opens to us one of the oldest and most widely prevalent institutions of mankind. It furnished the nearly universal plan of government of ancient society, Asiatic, European, African, American, and Australian. It was the instrumentality by

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means of which society was organized and held together. Commencing in savagery, and continuing through the three sub-periods of barbarism, it remained until the establishment of political society, which did not occur until after civilization had commenced. The Grecian gens, phratry and tribe, the Roman gens, *curia* and tribe find their analogues in the gens, phratry and tribe of the American aborigines. In like manner, the Irish *sept*, the Scottish *clan*, the *phrara* of the Albanians, and the Sanskrit *ganas*, without extending the comparison further, are the same as the American Indian gens, which has usually been called a clan. As far as our knowledge extends, this organization runs through the entire ancient world upon all the continents, and it was brought down to the historical period by such tribes as attained to civilization. . . . Gentile society wherever found is the same in structural organization and in principles of action; but changing from lower to higher forms with the progressive advancement of the people. These changes give the history of the development of the same original conceptions."<sup>1</sup>

Early society as observed under gentile institutions was established on purely personal and social relations, or, in other words, on the basis of the relations of the individual to the rest of the community, a community in which each member could trace her or his origin back to the head of the gens, who was a woman. Under gentile institutions, or until the latter stage of barbarism was reached, each individual, female and male, constituted a unit in an aggregation or community whose interests were identical, and as such, to a certain extent, was held responsible for the safety and general welfare of every member composing the group.

Extreme egoism, as it is the outgrowth of a later age, was unknown; and sympathy, the chief promoter of the well-being of mankind, a sprout from the well-established

<sup>1</sup> *Ancient Society*, pp. 62, 63.

root, maternal affection, was the predominant characteristic of these primitive groups and the bond which held society together. Although the manner of reckoning descent had been changed from the female to the male line, the purely social organization of the gens, on the basis of kin, was, as has been observed, in operation at the beginning of our present civilization, at which time political society supervened, and individuals were no longer recognized through their relations to a gens or tribe, but through their relations to the state, county, township or deme, to which institutions they must henceforward look for protection and for the redress of injuries done either to person or property.

Although, until a comparatively recent time, the writers who have dealt with the subject of primitive society have been of the opinion that the tribe constituted the earliest organization of society, and that the gens and the family followed, later investigations show conclusively that the gens, next to the remote and obscure division into classes, represents the oldest and most widely spread form of organized society, and that it was through segmentation or division of this archaic group that the tribe was formed.

“The natural way in which a tribe is formed is from a family or group, which in time increases and divides into many households, still recognizing one another as kindred, and this kinship is so thoroughly felt to be the tie of the whole tribe, that, even when there has been a mixture of tribes, a common ancestor is often invented to make an imaginary bond of union.”<sup>1</sup>

<sup>1</sup> Tylor, *Anthropology*, p. 405.

The gens, until a comparatively recent time in the history of the human race, was composed of a female ancestor, all her children and all the children of her daughters, but not of her sons. The sons' children and their descendants belonged to the gens of their respective mothers. The family, as it appears at the present time, was unknown. The gens was founded on thoroughly democratic principles, each individual composing the group, both female and male, having a voice in the regulation and management of all matters pertaining to the general government of the community. Any injury done to a gentilis was a wrong committed against the entire gens of which he was a member, hence to his kinsmen each individual looked for protection and for redress of personal wrongs.

The fundamental doctrine of tribal life is unity of blood. Although the early groups, under the system of female descent, were united by the actual bond of kinship as traced through mothers, later, when descent came to be traced through fathers, kinship was to a considerable extent feigned. Kinship, under the system of male descent, meant not that the blood of the great father actually flowed in the veins of all the members of the group, but that under a pretence of unity of blood, they were bound together by common duties and responsibilities from which no one of them could escape. By the terms of the compact, every member must stand by her or his own clan. In fact, in all their movements, they must act as one individual; their interests were identical and the

quarrel of any member of the group became the quarrel of all counted within the bond of kinship. If homicide were committed, they judged and punished the culprit, but if one of their number was slain by an outsider, the law of blood-feud, which demanded blood in return was immediately put into execution. Of the gens Mr. Morgan says: "Within its membership the bond of kin was a powerful element for mutual support. To wrong a person was to wrong his gens; and to support a person was to stand behind him with the entire array of his gentile kindred."<sup>1</sup>

Although, in the later ages of gentile government, all the members of a group were not necessarily bound by blood, from the nature of the rights conferred, and the obligations imposed, the bond uniting them was doubtless stronger than that which now unites mere kindred. Of this tie uniting early groups J. G. Frazer says: "All the members of a totem clan regard each other as kinsmen or brothers and sisters, and are bound to help and protect each other. The totem bond is stronger than the bond of blood or family in the modern sense."<sup>2</sup>

As Arabia, at the time of Mohammed, was still under gentile organization, there is perhaps at the present day no country which affords a better opportunity for the study of several of the successive stages of human development. At the time indicated, the entire Arabian peninsula was composed of a multitude of groups, vary-

<sup>1</sup> *Ancient Society*, p. 76.

<sup>2</sup> *Totemism*, p. 57.



ing in civilization, which were bound together by a real or pretended bond of kinship traced through males, and by common privileges, obligations, duties, and responsibilities. In early Arabia, a group bound together by a real or feigned unity of blood was the type or unit of society. Sometimes a confederation of these smaller groups was formed, but so strong was the bond between the more closely related members that they soon broke up into their original units.

The genealogists assert that these groups which are patriarchal tribes founded on male descent, are subdivisions of an original stock. At the time of the prophet, the Arabians claimed to trace their origin from two brothers, the sons of Wâil. Prof. W. Robertson Smith informs us, however, that the name of one of these "brothers" is a feminine appellation and that it is the designation of a tribe and not of a person. He says: "The gender shows that the tribal name existed before the mythical ancestor was invented," and adds that "the older poets down to the time of Al-Farazdac personify Taghlib as the daughter not as the son of Wâil."<sup>1</sup> Although Taghlib and Bakr represent the heads of two contending tribes, it is not unlikely that they originally signified, also, the two vivifying principles, male and female, throughout nature, which, with the Great Mother, a monad deity, represented the ancient Trinity.

Within the traditions of the oldest races of which we have any account, are evidences of a desperate struggle

<sup>1</sup> *Kinship and Marriage in Early Arabia*, p. 14.

between two races, or between the followers of two principles. We are told that in all parts of Arabia "these two races maintained their ancestral traditions of bitter and persistent feud."

Although in Arabia, in the time of the prophet, descent was traced in the male line, the evidence is almost unlimited going to show that it was not always so, but, on the contrary, that at an earlier age, relationships were reckoned through women, mothers being the recognized heads of families and tribal groups. In his work on *Kinship and Marriage in Early Arabia*, Prof. W. R. Smith says :

"If a kinship tribe derives its origin from a great father, we may argue with confidence that it had the rule that children were of their father's tribe and kin ; while on the other hand if we find, in a nation organized on the principle of unity of tribal blood, tribes which trace their origin to a great mother instead of a great father, we can feel sure that at some time the tribe followed the rule that the children belong to the mother and are of her kin. Now among the Arabs the doctrine of the unity of tribal blood is universal, as appears from the universal prevalence of the blood-feud. And yet among the Arab tribes we find no small number that refer their origin to a female eponym. Hence it follows that in many parts of Arabia kinship was once reckoned not in the male but in the female line."

In reply to the suggestion that the several families of polygamous fathers might be designated by the names of their several mothers, Mr. Smith observes :

"The point before us, however, is not the use of the mother's name by individuals for purposes of distinction, but the existence of kindred groups whose members conceive that the tie of blood which unites them into a tribe is derived from and limited by descent from a common ancestress. That the existence of such a group proves

kinship through women to have been once the rule is as certain as that the existence of patronymic groups is evidence of male kinship. In most cases of the kind the female eponym is mythical, no doubt, and the belief in her existence is a mere inference from the rule of female kinship within the tribe, just as mythical male ancestors are inferred from a rule of male kinship. But even if we suppose the ancestress to be historical, the argument is much the same; for where the bond of maternity is so strong that it binds together the children of the same mother as a distinct kindred group against the other children of their father, there also we may be sure that the children of one mother by different fathers will hold together and not follow their father. And this is the principle of female kinship."<sup>1</sup>

We are assured that the designation of tribal unity by a feminine appellation "is not an arbitrary fiction of later facts," but that it is "one of the old standing figures of Semitic speech." In Hebrew, *em*, which means mother, means also stock, race, or community. In Arabic, *Omm* is mother. *Om* was the Great Mother of the Gods in India.

The name for a tribal group in Arabia was *hayy*, a term which indicates life. It is observed that in Hebrew and Arabic *hayy* is used in the same sense. "Hawwa is simply a phonetic variation of *hayy* with a feminine termination," and "Eve, or Hawwa, is so called because she is the mother of all living, or, more literally, of every *hayy*." We are given to understand that, originally, there was no rule of reckoning kinship in Arabia except by the female line, and that the change in descent from the female to the male line affected society to its very roots.

There seems to be little, if any, doubt that a system

<sup>1</sup> *Kinship and Marriage in Early Arabia*, pp. 26, 27.

of reckoning descent through women once prevailed throughout all the tribes and races of mankind. In Greece, as late as the historic period, traces of this early custom are to be observed, and, indeed, at the present time, among many peoples, evidences of it are still extant. The fact that throughout an earlier age of human existence descent and all the rights of succession were traced through women, is at the present time so well established as to require no detailed proofs to substantiate it. Noting this custom among early races, and observing also the natural conclusions to be drawn from such a state of society, many of the writers who have dealt with the subject of primitive races have taken much pains to show that it does not naturally follow that under these usages the influence of women was supreme; and their theories to explain this (to them) no doubt singular phenomenon show the extent to which prejudice and long-established habits of thought have influenced their investigations. On this subject C. Staniland Wake remarks:

“There is strong reason for believing that the practice of tracing kinship in the female line was very widely observed from a very early period, but this is very different from the establishment of the supremacy of women. Where this was found it was due to the development of the gentile institution and the female kinship which accompanied it, and on which, indeed, that institution was founded.”<sup>1</sup>

If, however, during the earlier ages of human existence a system of kinship through women had been established which was able to produce the gentile insti-

<sup>1</sup> *Marriage and Kinship*, p. 16.

tution, or, in other words, if this institution, which was "founded" on female kinship and dependent upon it, subsequently, in various portions of the world, gave rise to Amazonianism or the supremacy of women, it is reasonable to suppose that, prior to the rise of this institution, female influence must have been considerable—especially so when we take into consideration the fact that, according to the authorities, among the orders of life below mankind the female chooses her mate, and must therefore to a considerable extent control the sexual relation.

Mr. Spencer's theory to explain the universal system of kinship traced through women involves the same ideas concerning an early state of lawlessness and female dependence as are noted in the efforts of the other writers who have dealt with this subject. Although "the very lowest races now existing—Fuegians, Australians, Andamanese—show us that, however informally they may originate, sexual relations of a more or less enduring kind exist," he supposes that among the members of the primitive race promiscuity must have prevailed, and therefore that a larger number of children would be born to unknown fathers than to known fathers. Although among the lowest races there are conjugal unions sufficiently permanent to make paternity manifest, and although where the system of female kinship obtains male parentage is known but disregarded, Mr. Spencer supposes that, if there is a larger number of children born to unknown fathers than to known fathers, "as the

connection between mother and child is obvious in all cases, there will arise a habit of thinking of maternal kinship rather than paternal." Hence, even in those cases where paternity is manifest, "children will be thought of and spoken of in the same way." Mr. Spencer observes: "Among ourselves common speech habitually indicates a boy as Mr. So-and-so's son, though descent from the mother is as fully recognized; and a converse usage, caused by prevailing promiscuity among savages, will lead to the speaking of a child as the mother's child, even when the father is known."<sup>1</sup> It is doubtless true that for the same reason that under a system of male kinship the child is spoken of as Mr. So-and-so's son, under a system of female kinship he was referred to as belonging to the mother. In the first-named case the father is the social unit and the head of the family, the mother being simply a dependent, while in the latter *she* represents the social unit, and is therefore the head of the family or group.

The supposition of Mr. Spencer that, as the connection between mother and child is more "obvious" than that between father and child there will arise a habit of thinking of maternal kinship rather than paternal, shows that he ignores the bond of sympathy or of maternal affection which is seen to exist throughout all the orders of life below mankind.

Noting the reasoning employed by many writers to prove that in the earliest ages of human existence the

<sup>1</sup> *Sociology*, vol. i., p. 665.

maternal bond was ignored, and that the child was accounted as being related only to the group, Mr. Darwin remarks: "But it seems almost incredible that the relationship of the child to its mother should ever be completely ignored, especially as the women in most savage tribes nurse their infants for a long time," and as the lines of descent are "traced through the mother alone, to the exclusion of the father."<sup>1</sup>

We must bear in mind that under archaic usages not only did mothers nurse their infants two, three, and even four years, but that maternity was the bond which held together related groups and the source from which proceeded all property rights and tribal honors; also, that under the system of female kinship, male parentage was habitually known but disregarded. Sympathy, a character which according to the savants must have been the result of maternal affection, constituted the cohesive element in the group; yet, notwithstanding all this, Mr. Spencer can see no reason for concluding that in the most primitive groups there were no "individual possessions of women by men."<sup>2</sup>

The late Sir A. Smith, who had travelled widely in South Africa and was acquainted with the habits of savages there and elsewhere, expressed "the strongest opinion that no race exists in which woman is considered as the property of the community."<sup>3</sup>

From Mr. Spencer's reasoning may be observed the

<sup>1</sup> *Descent of Man*, p. 588.

<sup>2</sup> *Sociology*, vol. i., p. 665.

<sup>3</sup> *Descent of Man*, p. 588.

fact that notwithstanding the natural disposition of the male throughout all the orders of life to "pair with any female," and the innate desire of the female to pair only with the one for whom she feels affection, he is of the opinion that the enduring conjugal unions of a primitive race were the result of force on the part of the former and absolute subjection on the part of the latter, a condition entirely at variance with those principles laid down by scientists relative to the orders of life from which mankind have descended; orders of life among which the female chooses her mate and consequently controls the sexual relations. The fact will be observed that so blinded has man become by the hitherto supposed importance of the male as to be unable to perceive the position which must have been held by women in the earliest stages of human existence:

A knowledge of the customs and tribal usages of the Iroquois Indians throws much light on the early position of women. When this tribe first came under the observation of Europeans it was in the first stage of barbarism, and as the manner and order of development of the various races of mankind are said to be substantially the same, and as many of the facts connected with the history of this truly interesting people through nearly three ethnical periods are accessible, it is thought that by it, as well as by the Arabians, is afforded an excellent opportunity for the study of the general history of mankind during these periods. To Mr. Morgan we are

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indebted for the results of a thorough research into the customs, manners, and laws of this people.

Through a knowledge of the rights, privileges, and obligations which were conferred and imposed on the members of the Iroquois gens while in the second state of barbarism, we are enabled to perceive the principles of true democracy upon which gentile institutions are based; and this is important, for the reason that later in this work I intend to trace the decline of those principles of liberty and equality established under female influence, and to show the reasons for the subsequent rise of monarchy, aristocracy, and slavery.

The rights, privileges, and obligations of the Iroquois tribe of Indians, as enunciated by Mr. Morgan, are as follows :

“The right of electing its sachem and chiefs. The right of deposing its sachem and chiefs. The obligation not to marry in the gens. Mutual rights of inheritance of the property of deceased members. Reciprocal obligations of help, defense, and redress of injuries. The right of bestowing names upon its members. The right of adopting strangers into the gens. Common religious rites. A common burial place. A council of the gens.”<sup>1</sup>

As this writer truly remarks : “These functions and attributes gave vitality as well as individuality to the organization, and protected the personal rights of its members.”

Eligibility to the office of chief was based on personal merit, and continuance in office depended on the acknowledged fitness of the individual occupying it.

<sup>1</sup> *Ancient Society*, p. 71.

The qualifications required for this office were personal bravery, ability to lead, and eloquence in council. The chief exercised no kingly authority over the tribe by which he was appointed ; on the contrary, his personality was respected and his counsels heeded, not because of his official prerogatives, but on account of the qualities by which his character was dignified ; therefore so soon as he proved himself unworthy of the trust confided to him he was deposed by the same agency which had elected him. Hence may be observed the truly democratic character of the gens.

Concerning the position occupied by women, and the influence which they exerted in the management of the clan, Ashur Wright, who was for many years missionary to the Senecas, in 1873 wrote to Mr. Morgan the following :

"As to their family system when occupying the old long-houses, it is probable that some one clan predominated, the women taking in husbands, however, from the other clans ; and sometimes, for a novelty, some of their sons bringing in their young wives until they felt brave enough to leave their mothers. Usually the female portion ruled the house, and were doubtless clannish enough about it. The stores were in common ; but woe to the luckless husband or lover who was too shiftless to do his share of the providing. No matter how many children or whatever goods he might have in the house, he might at any time be ordered to pick up his blanket and budge ; and after such orders it would not be healthful for him to attempt to disobey. The house would be too hot for him, and, unless saved by the intercession of some aunt or grandmother, he must retreat to his own clan ; or, as was often done, go and start a new matrimonial alliance in some other. The women were the great power among the clans, as everywhere else. They did not hesitate, when occasion required, 'to knock off the horns,' as it was technically called, from

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the head of a chief, and send him back to the ranks of the warriors. The original nomination of the chiefs also always rested with them."<sup>1</sup>

In the Lower Status of barbarism we find intermarriage within the gens prohibited, and the obligation not to marry those accounted as kin as strong as a religious duty.

Although during the latter ages of savagery the idea of property was slightly developed, it is thought that it lay nascent until the latter part of the first period of barbarism. Indeed, until the first stage of barbarism was reached, the idea of personal possessions had gained only a slight foothold in the mental constitution of mankind. Egoism, selfishness, or the desire to better one's individual condition at the expense of the rest of the gens was unknown. All lands were controlled by the group, and as the property of early society consisted for the most part of personal effects and proprietary rights in communal houses and gardens, one of the most fruitful causes for dissensions in more advanced stages of society was avoided. Under primitive conditions, quarrels arising over disputed ownership within the gens were unheard of, and liberty, equality, and fraternity, the cardinal virtues and principles of early society, were able to flourish undisturbed by the as yet unheard of vices inherent in the excessive desire for property.

In reference to some of the small uncivilized commu-

<sup>1</sup> *Ancient Society*, p. 455.

nities which he visited, Mr. Wallace says that each man respects the rights of his fellow, "and any infraction of these rights rarely or never takes place. In such a community all are nearly equal. There are none of those wide distinctions of education and ignorance, wealth and poverty, master and servant, which are the product of our civilization; there is none of that widespread division of labor, which, while it increases wealth, produces also conflicting interests; there is not that severe competition and struggle for existence or for wealth which the dense population of civilized countries inevitably creates."<sup>1</sup>

Under the archaic rule of the gens, at the death of a male, whether married or single, his possessions descended to his sister's children; while at the death of a female, her property, including her personal effects, was distributed among her sisters and her children and the children of her daughters, but the children of her sons were not included among her heirs. The sons' children belonged to the gentes of their respective mothers, and as descent and all the relationships to which rights of succession were attached were traced only in the female line, and as property until the middle of the Second Status of barbarism was strictly confined to the gens in which it originated, children could receive nothing from their fathers. Wives and husbands, as they belonged to separate gentes, received nothing from each other. In later times, when tribal honors were

<sup>1</sup> *The Malay Archipelago*, p. 597.

confined within certain families or groups, as descent and property rights were all traced in the female line, each male was dependent upon his female blood relations, not only for his common inherited privileges in the gens, but for any civil or military distinction to which he might attain.

For the same reason that wives and husbands were debarred from sharing in each other's property, their bodies, or more properly speaking, their bones, were separated at death, as were also the bones of father and child. The bones of the children always rested beside those of the mother. It was impious to mix the bones of unrelated persons. To such an extent was the Mother-Right recognized under archaic usages that the child belonged exclusively to the mother and her relations, the father having no recognized proprietary right to his offspring. Indeed, so lightly was the paternal relation regarded, that the father was supposed to have little if any interest in his own children.

Although the bond between a man and his offspring was weak, toward his sister's children, as they belonged to the same gens with himself, a considerable degree of manly interest was manifested ; indeed, it has been stated that about the same solicitude was evinced by him for their welfare, as was shown at a later time by fathers for the members of their own household.

Observing the care manifested for a sister's children among certain tribes, many writers have declared that the relationship existing between a child and its mother's

brother is more important than any other—that the brother is practically the head of his sister's family. However, if we bear in mind the relative positions of the sexes in primitive groups, that women controlled their homes, and that all the rights of succession were traced through them, we shall doubtless be led to the conclusion that mothers themselves were the real heads of their own families, and that although they may have delegated to their brothers, who until marriage were permitted to reside with them, certain manly offices, they nevertheless reserved to themselves the exclusive right to the control and management of their own household. The subject of paternity will, however, be referred to again later in this work. As the land belonged to the gens, and as the gentes were controlled by women, mothers were absolutely independent.

Each child received a name soon after birth, but at the age of sixteen or eighteen this name was discarded and another adopted. Special rights were thus conferred, and specified obligations were imposed. In other words, on receipt of this name, the incumbent took upon himself all the duties and responsibilities devolving upon a member of the group, and by it was entitled to all its rights and privileges. It is observed that the greatest precautions were taken with respect to the adoption of names. The office of naming the different members belonged to the female relations and the chiefs. We are informed that the mother might, if she chose, transfer her child to another gens. This was accomplished by sim-

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ply giving it the name of the gens in which she desired its adoption. It is claimed that among the Shawnees and Delawares the mother still claims the right to name her child into any gens she pleases.<sup>1</sup> It would seem from this, that among certain tribes, the mother, if she desires, may transfer her child to the gens of its father. It is observed, however, that the transference of a child from its mother's gens is a "wide departure from archaic usages, and exceptional in practice."

It has been shown that under early usages wealth was never transferred from the gens in which it originated; but later, when property began to be claimed by individuals, and wealth was amassed in the hands of males, it is not unlikely that mothers, considering only the future welfare of their children, in case the father was rich and powerful, would occasionally take advantage of their established privileges to remove their children to his gens, in order that they might share in his possessions.

Something of the humanity practised in early groups may be observed in the custom of adoption, which, at a certain stage in their development, prevailed among them. Under the earlier ages of gentile institutions, women and children taken prisoners in war were usually adopted into some gens. Adoption not only conferred gentile rights, but also the nationality of the tribe. A person adopted into a gens was treated ever afterwards as though born within the group. "Slavery, which in the Upper Status of barbarism became the fate of the

<sup>1</sup> Morgan, *Ancient Society*, p. 79.

captive, was unknown among tribes in the Lower Status in the aboriginal period."<sup>1</sup>

According to Mariner, "It is customary in the Tonga Islands for women to be what they call mothers to children or grown-up young persons who are not their own, for the purpose of providing them, or seeing that they are provided, with all the conveniences of life."<sup>2</sup>

According to Mr. E. J. Wood, among the Kaffirs, although the men inherit the property, their influence being in the ascendancy, every woman has some one who acts as her father, whether her own father be living or not. Kaffir law provides for the protection of all women, and so long as a male relation lives, a girl has a protector. It goes even farther than this, and protects women who have been bereft of all their male relations. For such as these provision is made for their adoption into other groups, in which case, although they are received as dependants, they are protected as daughters.<sup>3</sup>

This practice of adoption is observed among various peoples. Among certain tribes in which descent is traced through women, a woman offers her breast to the person she is adopting, this being the strongest symbol of the unity of blood. Thus may be observed the fact that the fundamental idea, or principle of tribal life is maternity, or the maternal instinct—that the uniting force which binds a child to its mother is the

<sup>1</sup> Morgan, *Ancient Society*, p. 80.

<sup>2</sup> Quoted by Lubbock, *Origin of Civilization*, p. 96.

<sup>3</sup> *Uncivilized Races of the World*, vol. i., p. 78.



one which is supposed to unite the various members of a primitive group. So strongly has the maternal instinct, as a binding principle, taken root, that among certain peoples, even where the manner of reckoning descent and the rights of succession have been changed from the female to the male line, whenever an individual wishes to be adopted into a gens, he takes the hand of the leader of the group, and sucking one of his fingers, declares himself to be his child by adoption ; henceforth the new father is bound to assist him as far as he can.<sup>1</sup> Adoption " by the imitation of nature " was practised by the Romans down to the time of Augustus.

It has been observed that under the matriarchal system the mother was the only recognized parent, hence, when the father began to assume the rights and prerogatives which had hitherto belonged only to her, in order to make valid his claim, it was thought proper for him to go through various of the preliminaries attendant on child-birth.

Of all the forms practised among lower races there is none, perhaps, which is more singular than is that of putting the father instead of the mother to bed in the event of the birth of a child. Concerning this custom, Mr. Tylor quotes from Klemm the following : " Among the Arawaks of Surinam, for some time after the birth of his child the father must fell no tree, fire no gun, hunt no large game ; he may stay near home, shoot little birds with a bow and arrow, and angle for little fish ;

<sup>1</sup> Parkyns, *Life in Abyssinia*, vol. i., p. 174.

but his time hanging heavy on his hands, the most comfortable thing he can do is to lounge in his hammock."<sup>1</sup>

Mr. Tylor quotes also from the Jesuit missionary, Dobrizhoffer, who gives the following account of the Abipones: "No sooner do you hear that the wife has borne a child, than you will see the Abipone husband lying in bed, huddled up with mats and skins lest some ruder breath of air should touch him, fasting, kept in private, and for a number of days abstaining religiously from certain viands; you would swear it was he who had had the child."

The custom of putting the father to bed when a child is born is called *la couvade*, and traces of it are yet to be found in France. It is also practised among the Basques, and according to C. Staniland Wake, was anciently observed in Corsica, among the Iberians of Spain, and in the country south of the Black Sea. It is still practised in Southern India, in Yunnan, in Borneo, in Kamschatka, and in Greenland. It is said also to be in use among the various tribes in South America.<sup>2</sup> The persistency of this practice shows the importance formerly attached to the maternal functions, and, as has been suggested, was doubtless inaugurated at a time when descent was being changed from the female to the male line.

It was perhaps in the latter part of the Middle Status of barbarism that descent and the rights of succession

<sup>1</sup> *Early History of Mankind*, p. 296.

<sup>2</sup> *Marriage and Kinship*, p. 262.

began to be traced through males. When, through causes which will be noticed later in this work, property began to accumulate in the hands of men, children became the recognized heirs of their father, and the foundation for the present form of the family was laid. However, long after descent began to be reckoned through males, absolute paternity was not necessary to fatherhood. During the earlier ages of male supremacy, fatherhood, like brotherhood, was a loose term, and signified simply the head of a house, or the "lord" or owner of the mother. It mattered little whether a man had previously lent his wife to a friend, or whether he had shared her favors with several brothers, all the children "born on his bed" belonged to him and were of his family.

Later in these pages will be observed the fact that the change in reckoning descent, which occurred at a comparatively late period in the history of the human race, is directly connected with the means of subsistence. So long as land was held in common by the members of the gens, and so long as women were able to manage the means of support, their independence was secure, and they were able to exercise absolute control over their own persons, their homes, and their offspring. Under these conditions men were obliged to please the women if they would win their favors.

From facts which have been demonstrated by various writers on the subject of the early conditions of the human race, it is more than probable that women were

the original tillers of the soil, and that, during the first period of barbarism, while the hunters and warriors were engaged in war and the chase, occupations best suited to their taste, women first discovered the art of producing farinaceous food through cultivation, and through this discovery a hitherto exclusive diet of fish and game was changed for a subsistence in part vegetable.

It is conjectured also that the first domestication of animals was brought about through a probable "freak of fancy." That individuals among these animals were first caught by hunters, conveyed by them to their homes, and there tamed through the tenderness and sympathy of women, is considered more than likely. There are, however, so far as I know, no actual facts upon which to base such a conclusion.

The increase of subsistence through horticulture and the domestication of animals marks an important era in the history of mankind. By this means the human race was enabled to spread itself over distant areas, and through the improved condition of nutrition alone, by which the physical conditions were improved and the mental energies strengthened, the arts of life were multiplied and the course of human activities directed into higher and more important channels. Indeed, through the numerous benefits derived from the one source of increased and improved subsistence, the entire mode of life was changed or materially modified.

The religious idea, which subsequently comprehended a complicated system of mythology based on phallic

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worship, at this early age, consisted simply of a recognition of the bounties of earth. The principal office connected with the religious ceremonies of the Iroquois tribe of Indians, at the stage of development in which it was first known to Europeans, seems to have been "Keeper of the Faith," a position occupied alike by both sexes. The Keepers of the Faith were chosen by the wise members of the group; they were censors of the people, with power to report the evil deeds of persons to the council. "With no official head, and none of the marks of a priesthood, their functions were equal."<sup>1</sup> For the most part, their religious services consisted in festivals held at stated seasons to celebrate the return of the bounties of Nature. A notable fact in connection with this subject is, that during the earlier ages of barbarism the religious idea was thoroughly monotheistic, and idolatry was unknown, religious worship, for the most part, consisting of a ceremony of thanksgiving, with invocations to the Great Mother-Nature to continue to them the blessings of life. As altruism waned and egoism advanced, however, supernaturalism, or a belief in unseen forces, became more and more pronounced, until, in the Latter Status of barbarism, when the supremacy of man had become complete, the gens became merely the "centre of religious influence and the source of religious development."<sup>2</sup>

<sup>1</sup> Morgan, *Ancient Society*, p. 82.

<sup>2</sup> In this connection it is not perhaps difficult to discover the natural relation between the predominance of the animal instincts and the cultivation of the emotions and feelings. Mysticism, like slavery and monarchy, is deeply rooted in sensuality and selfishness; and the

The earlier governmental functions were administered through a council of chiefs elected by the gentes. The thoroughly democratic character of the gens may be observed in the fact that any member, female or male, who desired to communicate with the council on matters of public interest, might express her or his opinion either in person or through an orator of her or his own selection.<sup>1</sup> Hence, we observe that government originated in the gens, which was a pure democracy.

Regarding the council of the gens, Mr. Morgan observes :

"It was a democratic assembly because every adult male and female member had a voice upon all questions brought before it. It elected and deposed its sachem and chiefs, it elected Keepers of the Faith, it condoned or avenged the murder of a gentilis, and it adopted persons into the gens. It was the germ of the higher council of the tribe, and of that still higher of the confederacy, each of which was composed exclusively of chiefs as representatives of the gentes. . . .

"All the members of an Iroquois gens were personally free, and they were bound to defend each other's freedom ; they were equal in privileges and in personal rights, the sachem and chiefs claiming no superiority ; and they were a brotherhood bound together by the ties of kin. Liberty, equality, and fraternity, though never formulated, were cardinal principles of the gens. These facts are material because the gens was the unit of a social and governmental system, the foundation upon which Indian society was organized. . . . At the epoch of European discovery the American Indian tribes generally were organized in gentes with descent in the female line. The gens was the basis of the phratry, of the tribe, and of the confederacy of tribes." <sup>2</sup>

hold which it eventually took upon the human mind is directly attributable to the supremacy gained by the animal instincts over the higher faculties during the middle and latter stages of barbarism.

<sup>1</sup> Morgan, *Ancient Society*, p. 117.

<sup>2</sup> *Ibid*, p. 85.

From the foregoing facts it is observed that the gens—the earliest organization of society of which we have any accurate knowledge—was founded on the “Mother-Right” or, on the supremacy of women. We are assured that the gentile organization is not confined to the Latin, Grecian, and Sanskrit-speaking tribes, but that it has been found “in other branches of the Aryan family of nations, in the Semitic, Uralian, and Turanian families, among the tribes of Africa and Australia, and of the American aborigines.”<sup>1</sup>

A tribe was composed of several gentes, the chiefs of which formed the council. This council was invested with the power to declare and to regulate terms of peace, to receive embassies and make alliances; it was in fact authorized to perform all the governmental functions of the tribe. The duties performed by the council of chiefs may be regarded as the first attempt at representative government. In process of time, as the affairs of the tribe became more complicated, a need arose for a recognized head, one who when the council was not in session could lead in the adjustment of matters pertaining to the general interest of the group. In response to this demand, one of the sachems was invested with a slight degree of authority over the other chiefs. Hence arose the military chieftain of the latter status of barbarism. That the powers delegated to the incumbent of this office differed widely from those of a modern monarch, is shown in the fact that as he had been elected by

<sup>1</sup> Morgan, *Ancient Society*, p. 64.